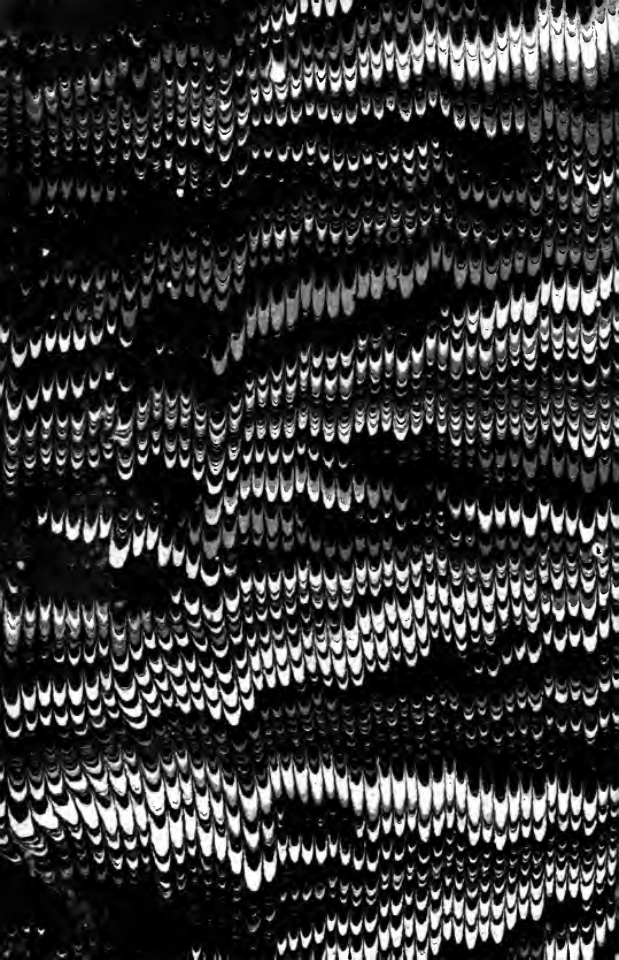
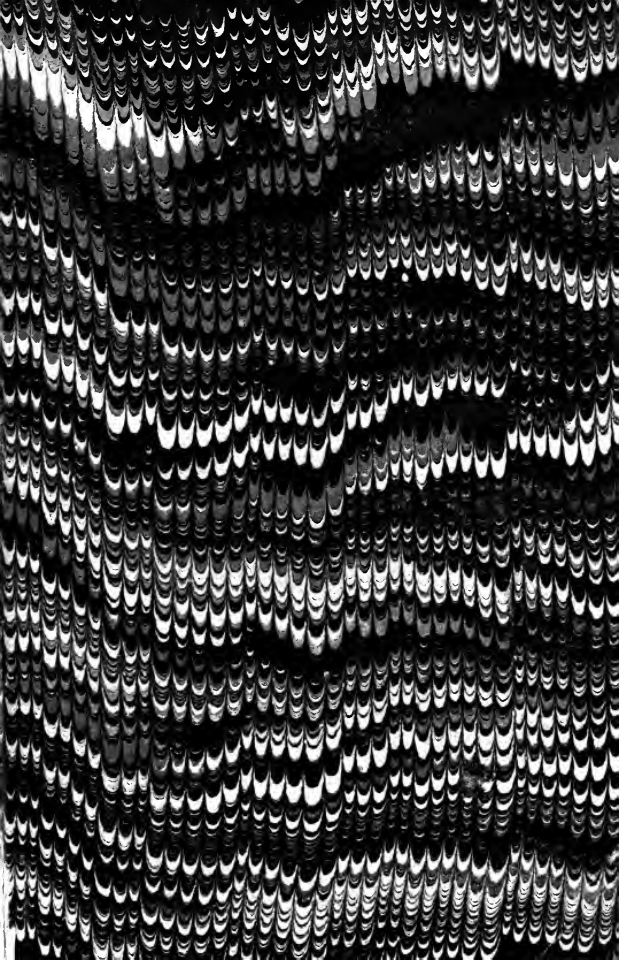


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THE CHURCHMAN'S GUIDE

TO

Faith and Piety.



THE CHURCHMAN'S GUIDE

TO

Faith and Piety.

A MANUAL OF INSTRUCTION AND
DEVOTIONS.

VOL. I.

For use at Home.

FOURTH EDITION, REVISED.

LONDON:

JOSEPH MASTERS, 78, NEW BOND STREET.

LONDON :
PRINTED BY J. MASTERS AND SON,
ALBION BUILDINGS, BARTHOLOMEW CLOSE, E.C.

NOTE TO THE THIRD EDITION.

(TENTH THOUSAND.)

THE demand for another edition of this Book, its increasing circulation, the many proofs of its usefulness among a large body of Churchmen, the hearty commendation of it by a revered and saintly friend, the late Rev. J. Keble, and the fact of his having used it with satisfaction and comfort up to the latest period of his life, are matters for deep thankfulness and gratitude to the Great Head of the Church; and have served to encourage one, amid disappointments, trials, and bereavements, to persevere in doing the Church's work, through evil report and good report.

This Edition differs from the preceding, only in the simpler arrangement of some of the matter; and in the addition of Short Offices for the Hours for Whitsuntide and Trinity. The Litanies, instead of being all together, are now put in the Sections to which they properly belong, which, it is hoped, will lead to their more regular and frequent use. The Devotions for the

Holy Eucharist have been arranged in Sections, with Table of Contents to enable the devout worshipper to select more readily from these varied and inestimable treasures of devotion, which have become necessary from an increased reverence and devotion in the preparation for, and reception of, the Holy Eucharist.

The Book is now published in two Volumes, which may be purchased separately. Vol. I. is for use in the Closet; Vol. II. for Church, containing devotions for Confession, the Holy Eucharist, and the Seasons of the Church. At page 120 a short description and explanation of the Eucharistic Vestments, and of the use of Incense, have been added, for the benefit of those who desire to know something of the meaning of those symbols which have been in use for ages in every part of the Church Catholic, and are now even among the foreign Protestant communities.

Offices for the Sick and Dying have been enlarged; and may now be bought separately, for one shilling.

R. BRETT.

Stoke Newington,
April 6, 1867.

P.S.—I earnestly solicit the prayers and alms of all who profit by this book, for the completion of three Mission Churches.

PREFACE TO THE FIRST EDITION.

THE great revival of Church Doctrine and Ritual has given rise to the want, long felt by many, of some comprehensive and systematic book of devotions, embracing the Sacramental system more fully than those in ordinary use. As a step towards supplying this want, and as an act of loving service to the Church, the Compiler has been induced to put forth this book. In so doing, he has acted from a desire to do his part in giving *depth and permanence* to this great movement; and from a deep conviction, that while every layman is bound *to do his utmost to revive the Ritual of the English Church*, it is a duty he owes to GOD *jealously to guard*, in every possible way, against *its degenerating into mere æstheticism*, and *that love of show*, to which the corrupt human heart naturally tends, when watchfulness and increased strictness of life do not accompany the development of outward ceremonial. So also, in the return to the primitive practice of daily, or very frequent celebration of Holy Communion; how unspeakably precious and blessed is the privilege to those whose desire and aim is to live holy, self-denying lives, treading in the footsteps of their LORD. But to us, who are content with the ordinary routine of worldly pursuits and pleasures, there is danger, lest, from its frequency, we should neglect to “try and examine ourselves,” and so not be “meet partakers of these holy Mysteries.” It is related of a very holy priest, that when speaking of *celebrating the Holy Eucharist*, he wept, saying, “*one ought to be a seraph.*” What humility, what searchings of heart should there not be in those also who *communicate*, that they “may come holy and clean to so heavenly a Feast.” “*Put off thy shoes from off thy feet, for*

the place whereon thou standest is holy ground ;" is the spirit in which we should approach the revival of the solemnities of GOD's worship, and in which alone we can freely and safely use all the ordinances of His Church. Impressed by the writings of the Fathers, with such thoughts respecting the Eucharist, the Compiler has been led to appropriate a large space to Preparations for Holy Communion : omitting Devotions for the time of Communion, which are already provided in many excellent manuals.

With an earnest desire to attain in some degree this important end, if not in all Churches, yet at least in that *one* in which he is most deeply interested, and for which he is in a measure responsible before GOD, the Compiler (following the order of the Book of Common Prayer, and taking the standard of the Primitive, undivided Church, by which our own is guided,) has put together a few of those precious treasures of devotion, which are scattered in rich profusion over the bosom of the Holy Catholic Church. The fervent outpourings of the hearts of the saints, belong not to any one age or section, but are utterances and gifts of GOD the HOLY GHOST, designed for the edification of the whole Body of CHRIST ; the kingdom which cannot be circumscribed within the limits of any National branch, however flourishing, but extends east and west, north and south ; from Pentecost to the end of all things ; for however successful Satan may have been in marring the outward unity of the Church, thanks be to GOD, he has had no power to sever the bond which unites the souls of the faithful in all ages and climes, in one communion and fellowship in CHRIST their Head.

Although much valuable matter has been of necessity omitted, this Guide has exceeded the limits originally intended by the Compiler, who is deeply conscious of the imperfect way in which he has performed his important task. He resolved, however, to publish it in its present form, that he might obtain the criticisms and suggestions of his brethren, who, as Churchmen, are equally interested with himself in making this book (if another edition is called for) as complete as it can be, and worthy of the confidence of all the members of the Church. He hopes to prepare from these pages, and from unused materials, a smaller and cheap book for parochial use.

In submitting this book to the criticism of friends, he would ask them to bear in mind that it has not been compiled in the quiet study of a secluded parsonage, but during the *constantly interrupted* leisure hours of a life of anxiety and toil, which compelled the dropping of the thread time after time, to be gathered up again as best he could, thereby causing manifold defects. It was undertaken as a labour of love, and no pains have been spared to make it conducive to the glory of God and the good of others.

The grateful acknowledgments and thanks of the Compiler are due to those dear and valued friends who have so cordially given both counsel and help. To the Rev. T. T. Carter, for his kind revision of considerable portions of the MS. and proof sheets; to the Rev. T. S. Evans, for the loan of important liturgical works; to the Rev. J. Skinner, for some valuable matter on prayer; and to the Rev. G. C. White, for many practical suggestions, and for the portion on Confession. To the Rev. S. C. Malan, of Broadwindsor, he is under special obligations for his most disinterested and generous spirit in allowing the free use of the translations of the beautiful Eastern devotions contained in these pages.

Lastly, this work is humbly and earnestly offered to Him for Whose sole glory it has been done; and is heartily commended to all fellow-labourers in the mighty and blessed work of reviving His Truth amongst us.

R. B.

All Saints, 1862.

NOTICE TO THE SECOND EDITION.

THE favourable reception of "The Churchman's Guide" by the conductors of the Church press, and the gratifying approval of several revered Clergymen, are not only a cause of deep thankfulness, but also encourage the Compiler to issue another Edition, even though the rapid sale of the first has left him but little time to prepare for a second edition.

In compliance with the urgent request of friends, to whose

opinions the utmost deference is due, as few alterations as possible have been made in the present Edition. Some matter belonging more fitly to the smaller book (which has been delayed by the unexpected call for this Edition) has been omitted; and some of the Prayers have been arranged in a more convenient order. Thus, *The Hours* have been brought into closer conformity to the "Day Hours of the Church of England," by substituting Psalm cxix. for those from the Sarum Primer given in the first Edition, and also by the addition of the Chapters and Versicles. The "Prayers for each day of the Week" are placed immediately after the Morning and Evening Prayers. The Intercessory and Occasional Prayers have also been better arranged. In *Part V.* the three Litanies, which followed the Penitential Psalms on page 426, are now put after the Self-examination on the Ten Commandments. The Instruction on the Holy Sacrament, from pages 459 to 469, is slightly curtailed, and made, it is hoped, more clear. The various Meditations and Prayers in *Preparation* for Holy Communion, have been put in different order. Those on *the Passion* (p. 529) are now adapted to the time of Communion; and, to meet the wishes of those who use this Guide in Church, the Prayers for *Communion* have been arranged according to the order of the Service, with the addition of such Directions and Prayers as were necessary to connect the several parts, and bring out more fully the meaning of the Eucharistic Office.

These few changes, together with fuller Tables of Contents, the directions for use, and the division into two volumes, will, it is hoped, make the book more generally useful, and accessible to a larger number of persons.

The Compiler regrets that he has not had time to give sufficient thought to the points referred to by some esteemed critics, but he hopes to meet their difficulties in a Book of Meditations, which if time permits will ere long be published.

R. B.

Feast of S. Bartholomew, 1863.

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TO THE HOLY GHOST.

Grace Increate !
From Whose informing Fire
All acts that to immortal Glory tend
Their force acquire.

Hail ! Life of life,
Hail ! Paraclete Divine,
All justice, sanctity, obedience, love,
And truth, are Thine.

Thou to the deeds
Of every passing hour
In Thee performed, impartest merit new
And heavenly power.

From grace to grace,
Oh, grant me to proceed ;
And with assisting hand my faltering steps
To Sion lead.

So may I mount
In peace the holy hill ;
And safe at last by Life's eternal Fount
There drink my fill. Amen.

CASWALL.

INSTRUCTION ON PRAYER.

From the writings of the Saints.

1. **THERE** is a science of Prayer. It is too high a subject to be mastered at random. The knowledge and practice of it can only be attained by precepts, and built up by fixed principles.

2. *Definition.*

There are, strictly speaking, three kinds of Prayers—(a.) vocal, (b.) verbal, and (c.) mental prayer.

The *last* is defined by S. John Damascene as the lifting up of the intellectual soul of man to God. The two former are the begging from God such things as are suitable for man.

(a.) *Vocal prayer* is that in which the voice may be reverently and devoutly engaged, as in the public use of Psalms, Hymns, and Collects, or in the private use of the same, by simple or unlearned persons, who offer themselves to God, in consecrated words, without being able to know the fulness of the words they use. With an earnest intention of the heart the *voice* is lifted up to God, in words of Holy Scripture, or words sanctified by the use of the Church: the intellect humbling itself all the while, in its own conscious weakness.

(b.) *Verbal prayer* is that in which words are used which express, as near as may be, the special needs of each soul. The soul converses, as it were, with God, in its own language, or in language which expresses its own wants. It is as if each one's heart were pouring itself out, in God's Presence, audibly complaining, confessing, beseeching mercy, imploring grace and strength, according to the needs of each.

(c.) *Mental prayer* is that in which, with silent lips, the soul lays herself bare before GOD, stretching out her affections towards Him, embracing Him inwardly with the arms of love, and reverently adoring His Majesty and glory. The more fully she pours herself out into GOD, the more in return is she replenished out of His treasures of mercy and love, beyond the *power* of words to utter. So she adores in silence. As she has no words wherein to express herself, so she needs none. "LORD, Thou knowest all my desire, and my groaning is not hid from Thee."

Of all kinds of prayer, the *Mental prayer*, in which the spirit of man adores and worships GOD, directly and immediately, is the most proper towards GOD, Who is a Spirit. For GOD regards the *spirit* which prayeth, and not the words of prayer.

But the *power* of Mental prayer is not given to all; nor to any all at once. The mind is slow and dull, and unable to sustain itself in such a height of devotion, unless GOD gives it, in His own good time, especial strength for the purpose. So that, at first, words must be supplied to most of us, to support the extended arms of the soul as they are held up to GOD. Not indeed that our words can move Him, "Who knows our necessities before we ask, and our ignorance in asking;" but for our own comfort's sake and help, in the ordained duty of prayer. Prayer therefore, though it is not the *cause* to us of GOD's goodness, is the *way*; for though it is not because of prayer that GOD is merciful, yet by means of it He bestows His love.

3. *Comparisons.*

Prayer is an *incense* offered to GOD. "Let my prayer be set forth in Thy sight as the incense." (Ps. cxli. 2.) As incense placed upon the burning coal sends forth a sweet smelling vapour, so prayers, with the burning coal of a devout heart beneath them, send up an acceptable odour in the sight of GOD.

4. Prayer is as a *shield* held up between GOD and the object of His just anger. As in battle the shield receives the arrow or the spear, and saves the body of him who uses it, so in all spiritual conflicts prayer turns off the arrows of GOD's wrath coming down upon the sinner's soul. It is written of Aaron, in the Book of Wisdom—"Then the blameless man made haste and stood forth to defend the

people of Israel, and bringing the *shield* of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end." (Wisd. xviii. 21.) It is the strength of the individual, the well-being of the family, the prosperity of the State, and the strength of the kingdom. It is the comfort of the accused; the release of the captive; the solace of the afflicted; the consolation of them that mourn.

5. Prayer is as *tribute money* which the subject owes to his king, or the vassal to his lord. As the fee which the feudatory pays to his feudal lord, in token of that obligation to him under which he holds his land, so is prayer the tribute which all men owe to GOD for that trust of body and soul which they hold of Him.

6. *The elements of prayer.*

There can be no perfect prayer without three component elements, each of which is necessary to the other, so that all are inseparably joined together wherever there is true and acceptable prayer. (a.) The bewailing of our own wretchedness, wherein we are said, with tears, to *deplore* our sin. (b.) The invoking of GOD for pardon and grace, wherein we are said, with tears, to *implore* His pity. (c.) The tendering to GOD of our offering of worship.

7. To *deplore* our sin aright requires previous definite preparation. And there are certain distinct issues which will serve as tests. The commission of positive acts of sin, with the loss of grace in certain known ways—the conscious setting aside of GOD's glory and honour to our own gratification. Each of these heads suggests their own following—and grief, and shame, and fear will arise, in turn, if we deplore as we ought. (a.) *Grief*: From the memory of the past, in the thought of righteous precepts neglected, forbidden deeds committed, and proffered blessings thrown away. (b.) *Shame*: From the knowledge of the present, in the thought of our now backward and halting steps which were once far on the upward way—of an image once fair and beautiful, but now soiled and stained—of a soul in slavery and bondage which once was free. (c.) *Fear*: From the prospect of the future, in the thought of those things which are coming upon the earth, and of whither our steps are tending; of the inevitable and most just judgments of GOD—hell and the pit, and the wages of eternal death.

8. To *implore* GOD's grace and pity aright, there is also a rule; and three things must concur.

(1.) There must be the outpouring of an earnest longing desire for it. And this we have from the HOLY SPIRIT, because through Him we are predestinated by the FATHER to be in the SON eternally; by Him we have been born again into the New Kingdom in Baptism; by Him also we have our place in the unity of the Church of CHRIST. (2.) There must be the confidence of *faith*. (S. Matth. xxi. 22; S. James i. 6, 7.) We must approach GOD with the loving confidence of children, and in the full assurance that He will never forsake those who trust in Him, nor withhold from us anything that is for our good. And this we have from CHRIST the LORD; because He gave Himself for us on the Cross of suffering and death, here in earth; because He is offered for us, by way of commemoration, in the Holy Sacrament of the Altar, by the Church; because also He appears continually before His FATHER in heaven, presenting and pleading for us the same sacrifice of Himself. (3.) There must be the never failing zeal of *perseverance* in asking. And this we have from Him Who has said of asking and giving, "Though he will not rise and give him because he is his friend, yet *because of his importunity* he will rise and give him as much as he needeth." (S. Luke xi. 8.)

9. To offer aright the worship which prayer includes, three things are also to be observed.

(1.) *The humbling of the heart*, by bending it towards GOD in lowly reverence and adoration. This will be produced by holy wonder at the immensity and Majesty of GOD over against the vileness and littleness of man. (2.) *The expansion* and swelling of the heart in gratitude and praise to GOD. Adoring wonder, at the unfailing bounty of GOD, as contrasted with the unworthiness of man, will produce this. (3.) *The elevation of the heart* into mutual communion with GOD, as between the Bride and Bridegroom of the Song of Solomon. Holy thoughts of the fervent love of GOD, as against the coldness of man's love, will help to produce this. In this threefold way souls may be trained to the deep inner worship of prayer, and feel for themselves, "LORD, it is good for us to be here."

10. *The uses and effects of Prayer.*

The value of prayer may be estimated by its uses and effects.

It restrains or puts down all things which hinder the salvation of the soul, while it bestows, preserves, and perfects whatever is necessary to that great end. GOD does not desire us to pray to Him only that He may give us that which He has before determined to bestow: but He desires for us that, by praying the more we may more fully exercise that *faith* by which we believe what we see not, and that *hope* by which we confidently expect what we ask, and that *charity* by which we are drawn closer to GOD in love: "I am well pleased," or "I am in love with Him, because the LORD hath heard the voice of my prayer; because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." (Ps. cxvi. 1, 2.) So also we exercise that *humility* by which we persevere in prayer, and that longing desire by which we seek to obtain what we ask. Thus our blessings take their measure from our prayers. Prayer is like a mirror in which men see themselves, all their fallings away, and their progress in holiness. The conscience sees herself plainly, and either rejoices with the joy of increase in CHRIST, or is confounded with the sorrow of failing. Again; no kind of service which we render to GOD takes us so safely out of the way of worldliness as prayer. Martha, in her acceptable service, was nevertheless "troubled about many things." Mary sat at JESUS' feet, and was absorbed in Him, and was safe.

11. *Answers to Prayer.*

GOD answers prayer in His Own way, and not in man's way. This is a difficulty with some. It often happens that GOD seems neither to hear nor to listen. "Thou didst turn Thy face from me, and I was troubled." (Ps. xxx. 7.) "I cry unto Thee and Thou dost not hear me: I stand up, and Thou regardest me not." (Job xxx. 20.) And then comes the weary feeling in prayer, that GOD does not deign to hear, and that it is in vain to go on. At other times, it seems as if He were full of anger and wrath. "Thou art become cruel to me." (Job xxx. 31.) And then the conscience is confounded through fear, and cries out, "Be not a terror to me, Thou art my hope in the day of evil." (Jer. xvii. 17.) "Enter not into judgment with Thy servant, O LORD." (Ps. cxliii. 2.) The tribulation, the distress, and anguish of this

feeling they know, who, through the midst of it, have persevered in prayer. The heavens seem as brass, and prayer draws not down so much as a drop of heavenly dew. And the earth, that is the heart, seems as iron, so that by no power of psalm, or hymn, or petition is it softened into fruitful compunction. Like the woman of Canaan, it sees, or thinks it sees nothing but the averted face of the LORD, and hears, or thinks that it hears nothing but the discouraging words, "It is not meet to take the children's bread, and cast it to dogs." (S. Matth. xviii. 26.)

12. But none should desist from prayer, or suffer themselves to fail in faith and hope, because GOD seems not to hear. Rather should they pray more instantly. For, by this, GOD is proving the constancy and endurance of those who come to Him. He is purging the conscience of the humbled, and He will reward the patience of the afflicted soul. "Let the beseeching voice be heard all the more," says S. Bernard, "but in all humility and patience, because no fruit will come of it, save in patience." And that fear-stricken spirit which pictures to itself the gracious and merciful GOD as an austere and hard Master, is either the fiction of a diseased imagination; or it is permitted to affright, or humble, or chastise, or cleanse some soul which stands in need of the rod, that "after it has suffered awhile," it may be stablished in the sweet love of GOD; for after bitterness, sweetness is more sweet. Therefore, under all circumstances, the secret of successful prayer is to *persevere* in praying, and to *believe* that we receive that for which we pray. "To ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed." (S. James i. 6.)

13. *Forms of Prayer.*

Prayer ought to take whatever form is most suitable to the person praying; so also should it be offered at the most fitting times and places. To beginners in the religious life, and to simple and illiterate persons they are necessary helps. They go to form *habits* of prayer, and provide against distraction, wandering thoughts, and coldness of the heart. But they are sometimes a hindrance to those who are more advanced in the devotional life; they impede the spirit in its supernatural flight, and oppress the liberty of the heart. Yet even these may use them profitably as a starting point,

until the fire of devotion is so completely kindled that without the fuel of words it burns of itself, and ascends to heaven. Thus special forms of devotion are best to begin with, until a higher spirit of devotion is given. When the higher instinct comes, the inspiration, so to say, will come with it, and the soul will provide herself with prayers.

14. *The Lord's Prayer.*

All forms of prayer should be framed after the model which GOD Himself has given to man, when, being in the Flesh, He condescended to teach us how to pray. The LORD'S Prayer is a perfect summary of Prayer, and all our devotions should not only include it, again and again, but the order and manner of them should be after this Divine type. It contains seven petitions, each of which is a full prayer: and all together include everything that *can* or ought to be prayed for. There is, so to speak, a divine order of dignity in it—the highest petition coming first, and the lowest last. But the human use of the prayer would seem to require an inversion of this order, as all men need the lowest gift first. We should therefore pray—

(1.) As one guilty and convicted, standing before GOD and saying, "Do not condemn me." The model Prayer says, "*Deliver us from evil*"—and the evil of evils is eternal condemnation.

(2.) As one besieged in an enemy's country, by temptations, and having no place to flee to: and yet conscious that he deserves this sorrow, and has brought it upon himself. "O remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery." (Ps. lxxix. 8.) Next to the sentence of final damnation, there is no greater token of GOD'S anger than His withholding His defence from us against sin; which sometimes follows upon our pride, ingratitude, and careless, easy, unwatchful life. The model Prayer says, "*lead us not into temptation.*" For GOD is said to lead us into it when He is not pleased to defend us from it; just as He is said to harden a sinner's heart, when He does not soften it by His grace. And in the conflict with our temptations there is the fear, lest the strength of them should so oppress us, that we give way and fall into sin.

(3.) As a servant who, by sinning, has lost the grace and favour of his LORD, and beseeches Him for pardon, confessing the duties he has left undone, or done badly and negligently;

and the evil things he *has* done, and done with a will. "O remember not the sins and offences of my youth, but according to Thy mercy think Thou upon me, O LORD, for Thy goodness." (Ps. xxviii. 6.) The model Prayer says, "*Forgive us our trespasses* as we forgive them that trespass against us." Because with the same mercy and love that we beg from GOD for our sins against Him, we ought to forgive the sins of others against ourselves.

(4.) As one poor and needy, at the feet of the rich Master of the house, showing his wants, and praying for the bread of greater grace, wherewith to comfort, console, and strengthen his soul. He prays for threefold bread. Bread from heaven, (S. John vi. 51,) which is the Body and Blood of CHRIST; bread of the Spirit, which is the Word of GOD, and His grace feeding the starving inner man, and refreshing him with the nourishment of holy habits; and bread from the earth, to strengthen man's heart, (Ps. civ. 15,) wherewith his bodily life is sustained. The model Prayer says, "*Give us this day our daily bread,*" which we need each day, and cannot have it, unless GOD gives it day by day.

(5.) As a dutiful son bent on obeying and pleasing his FATHER in all things, and entreating that He will not suffer him to depart from His will and pleasure. He prays simply to be conformed to His FATHER's will; that nothing in him may ever offend the paternal eye, or grieve His heart; that the FATHER will, Himself, overrule and perfect in His child such a will; exercising it in adversity or prosperity, or in whatever way He is pleased; only making it a faithful, filial, loving will, one with the FATHER's will. GOD can do no greater thing for us on earth, than to make us please Him in all things. "Teach me to do the thing that pleaseth Thee, for Thou art my GOD." (Ps. cxliii. 10.) The model Prayer says, "*Thy will be done in earth as it is in heaven,*" that as the citizens of the heavenly city spend themselves eternally in doing GOD's Will, so, in our little measure we may be instrengthened to do the same, while we labour on the earth.

(6.) In the person of the Spouse—longing for rest in her Beloved; ardently thirsting for His embrace: for the love of Whom all things are counted vile; desiring, with S. Paul, to be "dissolved, to depart and to be with CHRIST." It is better to have the sweetness of the joy of GOD with GOD,

than even the safety of escape from sin here, for, "while we are in the body we are absent from the LORD;" and therefore, "in many things we offend all"—even the most advanced in the spiritual life. So the cry of the soul is, "I am athirst for GOD, yea, even for the Living GOD; when shall I come to appear before the Presence of GOD?" And the model Prayer is, "*Thy kingdom come*"—that as we cannot arrive thither, borne down by the weight of this body of sin, it may come upon us, and we may be set free, and taken into it, having first been trained for it in that kingdom which is "righteousness, and peace, and joy in the HOLY GHOST."

(7.) In the person of one who has drunk deep of the Spirit of GOD and is filled; taken out of self, and wholly devoted to Him; desiring His glory and honour, and the extension of His Name, above all other ends:—the conversion of the unbelieving world to Him;—the increase and strength of believing hearts in Him. It is, as if the soul could not and would not enjoy its own bliss, apart; but that all *must* be brought to share it; and for this it labours, and prays, and exhorts, and entreats, all the day long: for this it has "the great heaviness and continual sorrow of heart" (Rom. ix. 2) of S. Paul; it could wish itself "accursed from CHRIST for the brethren;" or, as Moses it could say, "Yet now if Thou wilt forgive their sin—if not—blot me, I pray Thee, out of Thy Book which Thou hast written." (Exod. xxxii. 32.) It is not that S. Paul or Moses desired to be separated from CHRIST or blotted out of GOD's Book; but such overflowing zeal had they for the glory of GOD and the salvation of men, that they thought themselves unworthy to enter into the fulness of joy, while those whom they loved and for whom they laboured stood without. The model Prayer is, "*Hallowed be Thy Name*"—that the Name of GOD in the power of its holiness may be made more and more known; so that the whole body of a redeemed world may more perfectly and openly acknowledge It, and love It, and reverence It, and adore It, and be clothed with the holiness of It until they are, one by one, made one Spirit with GOD, and changed from glory to glory.

Such is the order and substance of the Model Prayer. What is there left to pray for after such things as these—to be delivered from future damnation; to be kept from present danger; to be forgiven past sin; to have the gift of

grace and the increase of it; to have the human will brought into union with God's Will; to obtain His kingdom; and to see the honour of His great Name and the power of Its holiness, and the greatness of Its love, made known to all, experienced in all, and imitated by all.

Therefore the Divine order and plan is the only right order and plan of every prayer which men offer to God; the object first in dignity, is the honour of God. Next the salvation of man. First, the great reward in the future—"for we seek a country;" next the way to that "country" which we seek. First for that glimpse of highest truth which is not given but to the pure in heart; and that reaching up into the greatest heights which is granted only unto royal hearts whereby they take the kingdom; and that entering in within the highest good, which only they attain whose wills are moulded into the Divine Will. And then, for the power which brings men up to such bliss—the ingathering of all good and precious gifts—the removing far away of all evil and hurtful things. The petitions of the LORD'S Prayer are seven. The gifts of the HOLY GHOST are seven. The deadly sins are seven. So, in sevenfold, or complete prayer, there come sevenfold, or complete gifts of the Divine Spirit, to save the soul from sevenfold, or complete, evil.

15. *The Discipline of Prayer.*

There is an order of *discipline in Prayer* which concerns the *manner* of praying. The soul must be prepared to pray. "Before thou prayest, prepare thyself, and be not as one that tempteth the LORD." They who rush into vocal or verbal prayer, without preparing the heart for what the lips are about to utter—on speculation, as it were, in divine things—do "tempt the LORD." (Ecclus. xviii. 23.) "LORD, Thou hast heard the desire of the poor. Thou *preparest their heart*, and Thine Ear hearkeneth thereto." (Ps. x. 19.) What men *would* be, therefore, in prayer, *that* they must be, in preparation, *before* prayer. They must have the same contrition of heart. S. Gregory lays down three rules for a right preparation.

(1.) To gather up the five senses, each within itself, and all within command; so that no outward thing shall disturb their rest for a time, or hinder the soul from fixing herself on God alone. If the invisible Soul is like the Invisible God, by conformity, then when she communes with Him she

ought to forget all visible things—that she may the more freely soar to Heavenly things. “Thou, when thou prayest, enter into thy closet, and *when thou hast shut thy door*, pray to thy FATHER.” (S. Matth. vi. 6.)

(2.) To consider well the real needs of the whole man. Through ignorance of his *real* self, a man may pray long, and yet pray for nothing; or for nothing earnestly; or as he ought to pray. Therefore, meditation not only provokes prayer, but it forms the matter of prayer. And this meditation furnishes, as it were, the two wings upon which prayer ascends upward. The first wing is man’s misery and need. The second wing is GOD’S mercy and love. To know man’s misery and need, consider the Greatness and the Fulness of GOD, and so contrast him who prays, with Him to Whom prayer is made. A worm of the earth with the Eternal GOD. A mortal creature, dying daily, with the Almighty Creator, without beginning or end. And yet, that this creature does *not* honour its Creator, or serve Him, or fear Him—nay—that it provokes Him to wrath, by its rebellion, and wilful sin; and therefore is not worthy to be heard when it prays. So pondering with herself, the soul inwardly descends to her own depths, and reckons the sins she has committed, and the glory she has lost, and the pains she has incurred; and then she rises up again with a consciousness of what she needs to set her free.

(3.) To fill the soul full with the *truth* of GOD’S mercy and love in CHRIST. Who would truly love CHRIST must first know how CHRIST has first loved him. “Greater love hath no man than this, that a man lay down his life for his friends.” (S. John xv. 13.) And this is the love of CHRIST. Nay—His love is greater than this greatest love, for He laid down His life for His enemies. Let the soul inwardly ascend, and suffer herself to be borne out of herself in upward contemplation, till her “heart is hot within her, and the fire is kindled” by reason of the power of Divine Love; and then let her “speak with her tongue.” (Ps. xxxix. 4.)

This *preparation* is the first part of the Discipline of Prayer. The soul holds within herself, as it were, a chapter of all her powers: and recites before them all her many falls and all her misery,—her risings again, and all the love of GOD in CHRIST towards her, and so she takes the *measure* of her wants and of her hope. And then, overpowered with a

sense of what she *owes*, she goes to prayer. For gratefulness is the summary of her gift of Preparation. "*What*," says S. Augustine, "what better thing can we offer to GOD—sustaining it in the heart, telling it with the lips, writing it with the pen—than giving of thanks!" (Ep. ad Aurel.) And "*ingratitude*," says S. Bernard, "is a burning wind, drying up the sources of love, the dews of mercy, and the overflowings of grace." (51 Ser. sup. Cant.)

16. *Devotion and Intentness.*

Prayer must be devout. And the test of devoutness in praying is the presence of intentness, diligence, purity, singleness of purpose, and earnestness. Devoutness is an end to be desired in prayer greater than even the consummation of the thing prayed for. For, when the soul has found CHRIST, she need ask no more, but should ask, simply to enjoy Him whom she has found. "I have found Him whom my soul loveth, I held Him and would not let Him go." (Cant. iii. 4.)

Intentness is given in return for that recollected state of mind which betokens *watching* unto prayer. The intent soul is fearful always of dwelling on anything but the very thing for which she prays. Therefore, watching against the cause of this fear, she acquires intentness, by grace. It is an indignity to GOD to *ask* Him one thing with the lips, and to *think* of another thing in the heart. To send up half a heart to Heaven, and to keep the other half on the earth—this is indecent in a Christian. A divided heart *cannot* obtain its broken prayer. "Blessed are they who seek Him with their whole heart." (Ps. cxix. 2.)

Half-hearted prayers would not prevail with men: how should they prevail with GOD? None will be heard for their "much speaking," but for the purity, and singleness, and intentness, and earnestness of the contrite hearts of those who pray. Therefore prayers should be short and simple, unless when through special inspiration of GOD's grace, they may indefinitely be prolonged.

17. *Opportunities.*

The next rule to be borne in mind, concerns times and places of prayer.

"Be instant in prayer" applies to all times, places, and circumstances. For each Christian man is, himself, the Temple of GOD; so that wherever he is, he is in the House

of GOD. "Ye are the Temple of GOD, and the Spirit of GOD dwelleth in you." (1 Cor. iii. 16.) And the more alone, the more secret; and the more secret the safer will each prayer be, in the heart of him that prayeth. S. Isidore says, "It sometimes contributeth to the attainment of true compunction when men are so shut by themselves, that they lift up single and pure hearts to heaven, and GOD being Witness, they hear their own voices alone." (De sum. Bon. c. 7, Ser. 2.) But all opportunities should be *watched* for and seized as they occur. Special places will often present themselves as more than usually fitting; and also special times—moments of extraordinary quiet, and unaccustomed leisure; occasions also when there are special inner emotions stirring within the heart; and an unwonted disposition of the mind for prayer. He who deserts his opportunities for prayer, will soon find out that the opportunities have deserted him. No one doubts that the morning and evening of each day are specially fitted for prayer, or that to neglect to pray at such times is grievously to sin. So also the silence of night is peculiarly fitted for prayer. Then is the time of tranquillity for the soul, when by a spontaneous readiness—yea, almost inspiration—she may pour herself out in prayer; (S. Bern. Ser. 86, in Cant.;) or if this should be wanting, court it, and win it, by repeating Psalms and Hymns. But the soul will avenge herself if she be not fed, just as the body revenges itself if its proper nourishment be withheld. And, therefore, whoever is a Christian really, his soul will refuse to be robbed of *any* opportunity for prayer. As he seeks GOD with all his heart, so no matter where, he seeks Him *everywhere*, and everywhere he finds Him. The cold, idle, and indifferent man will only seek Him in Church, in public, and, even there will fail to find Him. The Magdalen sought Him in the Pharisee's house where least He might have been, and even amid the guests, all undeterred, she found Him. The Pharisee went up into the Temple, where most He loves to be, to pray to Him, and even there he found Him not.

18. *Frequency.*

Another important point is the frequency of prayer. If prayer is the scourge which the evil one most feels, and the help which the sinner most needs, the sympathy which our neighbour most claims, the sacrifice in which GOD delights, then for prayer to be all that it really is to man, man

must be given to *frequent prayer*. It is only by frequent prayer that the onslaught of evil can be opposed;—in the frequency of it is the strength of the soul's defence. The more frequently any one prays, the more refreshing and in-strengthening and effectual are his prayers. And the more rarely he prays, the more coldly, insipidly, and fruitlessly. Sometimes, even the most secular and worldly-minded—devoted to very sinful and dangerous customs from which they cannot finally break off—will experience great sweetness in perseverance, for a time, in frequent prayer. The sense of refreshment, though it springs from no true source of Divine love in *them*, yet shows the Divine love which is in God, and how ready He is to pour out His love towards them, if they will but seek Him, and go on persevering till they find Him. If GOD so vouchsafes to show Himself to those who habitually offend Him, when occasionally they take to more frequent prayer, what will He be to His faithful children who always love, always serve, and always pray to Him! “Yea, when they had made them a molten calf . . . Thou withheldst not Thy manna from their mouth.” (Neh. ix. 18—20.) Why should earnest and faithful souls complain that their prayers are void of a sweetness which is not denied to the unfaithful and inconstant, if only they persevere in seeking it? “Our very barrenness and want,” says S. Bernard, “convicts us certainly, of negligence and indifference. As the honeycomb without the honey, a wall without its tempered mortar, and meat without salt, so is the life of a religious man without the love of prayer.” (S. Bern. Ser. 17, in Cant.)

19. *Promptness.*

In prayer there should be readiness, promptness, alacrity. At the proper and accustomed time, all other engagements should be set aside, and prayer taken in hand eagerly and gladly. For when the day appointed or the hour fixed, have gone by, they cannot be recalled. And the prayers, *proper* to the next day or hour, themselves require all the heart of him that prays. Whosoever goes to prayer negligently is the witness against himself, and of his own lukewarmness.

20. *Postures in Prayer.*

The mode of saying prayers should be carefully considered—not perfunctorily with aping lips (*simiaticis labiis*),

but devoutly and intently, with hands clasped, or held together, or on the breast, but always still and with eyes closed or steadfastly fixed,—not indolently, or sleepily, half saying the words, or hurrying them over, or curtailing them; but deliberately, reverently, and patiently, as in the very Presence of GOD. The connection of “groanings which cannot be uttered” (Rom. viii. 26) with prayer illustrates with what fear, fervour, and reverence GOD should be approached, when men prepare to address Him in prayer. Sometimes, to look up to heaven, and to raise the bodily eye, and bodily hands thither, where our treasure is, will help intentness, and devotion. But, always, the attitude of the body is important in prayer; and it is not seldom a *test* of the attitude of the mind. Lowly kneeling, yet without relaxation of the body or indolent postures, seems the most reverent and humble attitude for prayer. “The prayer of the humble pierceth the clouds.” (Ecclus. xxxv. 17.)

21. *Physical debility.*

Physical debility will sometimes compel the most earnest to modify their prayers according to their strength. Then prayers should be shorter and more frequent: and more watching, against distraction, and wandering thoughts, should be applied: and GOD’s grace should be sought for *one* object at a time; and then, if it be not granted, patiently still should prayer go up for it; for this very delay may be the best answer, and may most safely show the way of perfection. So GOD often regulates our progress, and in making it slow and gradual, makes it all the more sure.

22. *Answer to prayer.*

Many good reasons may prevail against an immediate answer being granted to prayer. They should be well considered.

(1.) Sin continuing in the life. (Isa. i. 15; lix. 2.)

(2.) Coldness and lukewarm affections in praying. “And ye shall seek Me and find Me, when ye shall search for Me *with all your heart*,” (Jer. xxix. 12, 13,) wherein GOD directly implies, “but not otherwise.”

(3.) Without patience, perseverance, calm, faithful waiting. (S. Luke xi. 8.)

(4.) Without faith, and trust, and confidence, that an answer will come. (S. Jas. i. 6, 7.)

(5.) When prayer is made for a hurtful or inexpedient

end. "Ye know not what ye ask." (S. Matth. xx. 22.) "Ye ask and receive not, because ye ask amiss. (S. Jas. iv. 3.)

(6.) Because GOD would have more *urgency* in the prayers of those to whom He would give abundantly. "Holy desires," says S. Gregory, "gather strength by delay." (Hom. in Evan.)

(7.) Because GOD would have that gift of His all the more vigilantly kept when received, by how much more difficulty it is obtained. "GOD delays His blessing," says S. Chrysostom, (in Genes. Hom.) "that it should not be underrated when it comes."

(8.) Because GOD, in mercy, seeks the *humiliation* of His servant praying to Him, and therefore by delaying sends him two gifts instead of one.

(9.) Because GOD desires a more convenient time for the sake of greater good to His servant. So Moses desiring to see the Face of GOD, GOD answered, "Thou canst not see My Face," yet afterwards it was vouchsafed to him to speak to GOD "face to face as a man speaketh with his friend."

(10.) Because GOD would have His servant employ the intercession of others, to aid in that which He would have him regard as difficult, and to keep down rising presumption. (2 Kings xix. 2.) So Hezekiah sent to ask the prayers of Isaiah, and Josiah those of Huldah the prophetess. (2 Kings xxii. 14.) And S. Paul besought the Roman Christians, "to strive together with him, in prayers to GOD for him." (Rom. xv. 30.)

(11.) Because GOD would deny His servant a less blessing and give him a greater. As, when He would not remove, but rather establish, the "thorn in the flesh," which S. Paul besought Him earnestly to take away. (2 Cor. xii. 8.) For, indeed, a sorrow—the exercise of tribulation—is often a much more real blessing than the joy, the peace of prosperity and success, after which men long.

23. *Pre-requisites to success.*

Thus, by their contraries, may be learnt, almost for certain, what those conditions of mind are which give sure promise of being heard in prayer. Freedom from wilful sin; fervour and earnestness; perseverance and patience; faith and trustfulness; self-abasement and humility; value for the intercession of others; watching custody over grace already received, with gratitude for it; and the simple desire

for only those things which GOD sees expedient to grant, and to grant at His own good time.

24. *Progressive power over difficulties.*

The *whole duty of prayer*, and the power of overcoming the hindrances which prevail against it, depend upon a series of progressive ascents in the spiritual life. There is no perfection, nor anything approaching to it, attainable on a sudden. First, a soul learns to pray once, sometimes on occasions; next, to recur to prayer twice *for* once, and more frequently still; again, a step farther, to remain longer in prayer whenever she prays; and at last, never to weary, but to be ready and eager for prayer at all times—to intermit it for necessary duties, but soon to return to it again, lest by too long separation, her affections grow remiss and cold. So also the hindrances which come of weakness, causing thoughts to wander painfully in prayer, are not suddenly taken out of the way. It is not easy to collect the roving thoughts suggested by a memory too long laden with earthly things, entangled by their diversity, and bewitched by their attraction. It is not easy to reduce them to oneness, and that oneness, the oneness of GOD in Three Persons, making Him the one end and aim of the whole heart and mind and soul. It *can* be done through His grace, if it is sought to be done, humbly, through the pains of a gradual improvement; each being content to go back and begin again, when haply he fails through too much haste.

The holy words of GOD in Scripture—the holy words of the Church in collects and hymns—the words of the Saints who have pleased GOD—these are great helps. Let them be taken a few at a time, and changed from time to time, and used carefully as prayers. If the mind seizes the spiritual meaning of the words and offers them up to GOD as an expression of its devotion, the very process of doing this will keep it one and collected. It will be as when a steel and a flint are taken, and out of the sharp contact of the two there comes fire. If the mind should wander, when the holy words are being said by the lips, a conscious effort, made *at once*, will restore it to itself, and then the lips will begin again from the beginning. In this way the memory will be disciplined like a child, and in time will be compelled to submit to control; and so, instead of being the *cause* of diversion from GOD, it will be one of the instruments for

drawing us up to Him. Gradually it shall be said of the heart itself, and of all wandering thoughts in prayer, "The LORD doth build up Jerusalem, and gather together the outcasts of Israel." (Ps. cxlvii. 2.)

25. *Love, the whole secret.*

All enlightenment, as for other duties, so especially for prayer, comes direct from GOD, and must be sought from Him. It is one thing to know how to pray, and another thing to know what prayer really is. GOD makes the first to be the second, through His Spirit, just as He makes knowledge generally to become wisdom. *Knowledge*, which is the recognition of truth, to be *wisdom*, which is the application of truth to the practice of love. *It is love*, therefore, which gives men the power to know what prayer really is, and really to pray. The more men love it, the more they will attain to it; the more they hope and long, and seek for it, the more they will hate and put away whatever is contrary to it.

No creature *can* love GOD, as GOD loves His creature; but every creature may love, as GOD gives it the love wherewith to love. Man's love cannot be compared with GOD's love, neither in this life "by the way," wherein distractions are multiplied can man's heart be altogether gathered into the oneness of the beginning and the end—the first and the last—the Heart of GOD.

But let each do his best, under the strong power of love. First, let him recollect himself and all his thoughts again and again, till he has brought himself under command, and can restrain and govern his imaginations, and say to them in the resting hour of prayer, "Abide ye every man in his place; let no man go out of his place in the day of rest." So shall "the people" of his heart rest in the hour of prayer. And at length, not only with ease, but with unspeakable joy and sweetness, the whole mind will go up to the throne of grace in prayer, and deem it sorrow and desolation to be otherwise engaged. "The beloved of the LORD shall dwell in safety by Him, and the LORD shall cover him all the day long, and he shall dwell between His shoulders." (Deut. xxxiii. 12.)

THE CHURCHMAN'S GUIDE

TO

Faith and Piety.

PART I.

INTRODUCTORY.



CHRISTIAN DOCTRINE;

OR, A

Summary of Christian Faith and Morals.

I.

WHAT EVERY CHRISTIAN MUST BELIEVE.

“Without faith it is impossible to please God.”—Heb. xi. 6.

1. THAT there is one true and living God, Who is a pure Spirit, without beginning or end, Who, by His Almighty power, made heaven and earth, (Ps. cii. 25; 1 Cor. viii. 6; Heb. xi. 3;) Who governs the world by His wisdom and providence, (Ps. cxxxv. 5, 6; ciii. 19; Dan. iv. 35; Prov. xvi. 33; 2 Chron. xx. 6;) and Who, by His justice, renders to every man according to his works. (S. Matth. xvi. 27; 2 Cor. v. 10; Rev. xx. 12.)

2. That this God Almighty (Exod. vi. 3,) and Eternal, (Ps. xc. 2; Gen. xxi. 33; Isa. lxiii. 16,) is infinite in His perfections, (Rom. xi. 33,) incomprehensible, self-existent, (Exod. iii. 14; Deut. iv. 35; S. John v. 26,) unchangeable, (Mal. iii. 6; S. Jas. i. 17,) and everywhere present, (Jer. xxiii. 24; 1 Kings viii. 27;) that He sees and knows all things, even to the most secret thoughts of the heart. (Ps. cxxxix.; Rom. viii. 27; Heb. iv. 13.)

3. That this one God, the Creator of all things, visible and invisible, and the Author of all revelation, (2 Tim. iii. 16; 2 S. Pet. i. 21,) exists in Three distinct Persons: the FATHER, (Eph. i. 3,) the SON, (1 Tim. iii. 16,) and the HOLY SPIRIT, (Acts v. 3, 4; 1 S. John v. 7.) These Three Persons are all perfectly equal, co-eternal and of the same substance, (S. John v. 17, 18; x. 30; i. 14; 1 Cor. vi. 19; Isa. vi. 1—3;) the FATHER is Begotten of none, (Isa. xliii. 10,) the SON Begotten of the FATHER, before all worlds, (S. John i. 1, 4, 18; Col. i. 15, 17,) and

the HOLY SPIRIT proceeding from the FATHER and the SON, (S. John xv. 26; S. Matth. xxviii. 19;) One is not more ancient, more powerful, more wise than another, (Isa. lxiii. 16; Heb. i. 8; Rev. xxii. 13; S. John i. 2;) and yet they are not three GODS, but one GOD, (Exod. xx. 2, 3; 1 Cor. viii. 6.) In this Holy, undivided Trinity in Unity, and Unity in Trinity, "I believe with the heart unto righteousness and confess with the mouth unto salvation."

4. That this GOD created the angels to be for ever with Him, and that some of them kept not their first estate, but fell from GOD and became devils; that GOD also created man in His own image, forming his body of the dust of the earth, and breathing into it the breath of life, whereby he became a living soul. (Gen. ii. 7.) That by this higher life thus imparted to it the soul became capable of knowing GOD, of loving, adoring, and serving Him, and thereby obtaining a reward which can alone satisfy its desire and perception of immortality, and consequently of a life to come; "for GOD created man to be immortal, and an image of His own eternity." (Wisd. ii. 23.) That GOD placed Adam and Eve, the parents of the human race, in the garden of Eden, from which they were driven for the sin of disobedience, in eating of the forbidden fruit; and by this transgression of Adam, "sin entered into the world; and death by sin," (Rom. vi.,) so that we are all born in sin, and should all have been lost for ever, had not GOD sent us a SAVIOUR.

5. That the Second Person in the Holy Trinity, GOD the SON, the SAVIOUR and Redeemer of me, and all mankind, for the unspeakable love wherewith He loved us, came down from heaven, (S. John vi. 38; 1 Tim. i. 15,) and was made Man, by taking a body and soul, like ours, in the womb of the Virgin Mary, (S. Matth. i. 20, 22—25,) in which He was conceived by the operation of the HOLY GHOST, and so, perfect GOD was made perfect MAN. (S. Luke i. 26—35.) This is the great mystery of the Incarnation of the LORD JESUS CHRIST. (S. John i. 14; Rom. i. 3, 4; 1 Tim. iii. 16; 1 S. John iv. 3.)

6. That this GOD-Man, on the eighth day after His birth, was circumcised, that He might perfectly fulfil the law of GOD; and then also was named JESUS, that is, SAVIOUR, because He came to save all men from their sins, (S. Matth. i. 21,) and from the pains of hell, which those sins deserved. (Rom. vi. 23.) That He appeared on earth like the children of men, through the human Nature He had taken, (Phil. ii. 7; Heb. ii. 14, 17;) and after passing more than thirty years in obscurity at Nazareth, which was not less beneficial to us than the time when He worked miracles, He was baptized with water, and the HOLY GHOST. He fasted forty days and nights in the wilderness, and was then tempted by Satan, and overcame him; and then He

began to fulfil His public ministry, as the SAVIOUR of men, by preaching His doctrine, and confirming it by miracles, by giving an example of every virtue, and by instituting Sacraments for our sanctification, (S. Matth. xxviii. 19; S. John iii. 3, 5; S. Matth. xxvi. 26—28; 1 Cor. xii. 13; xi. 23—27; S. John vi.) by offering Himself a sacrifice for the sins of the whole world, (Heb. x. 10, 12; 1 S. John ii. 2; Rom. v. 8; 2 Cor. v. 15,) and by dying on the Cross for our redemption, and to purchase mercy, grace, and salvation for us, and to deliver us from everlasting death, (Col. i. 20; Eph. i. 7; ii. 5, 13—16; Gal. iii. 13,) which blessings can only be obtained through the Death and Passion of the SON of GOD, (1 S. Pet. ii. 24; iii. 18;) and for the conveying of which He established His Church to last for evermore.

7. That "He descended into hell," or the place of departed spirits, and completed His triumph over the powers of darkness. That the third day after His death and burial He rose a glorious and triumphant Conqueror by virtue of His own Almighty power, never more to die, (1 Cor. xv. 3, 4; Rom. iv. 24, 25; vi. 9;) and that having, for the space of forty days manifested Himself at different times to His disciples, He, by this same power, ascended in that Blessed Body, into heaven in their presence, (S. Mark xvi. 19; Acts i. 9;) where, as Man, He is now seated at the right hand of His FATHER, and continually intercedes for us, until He shall come again to judge the quick and dead. (Rom. viii. 34; Heb. vii. 25; ix. 24; S. Matth. xxv. 31—33; 2 Tim. iv. 1.)

8. That ten days after His Ascension He fulfilled the promise that He had made to His Apostles, by sending to them the HOLY GHOST the Comforter, the Third Person of the Holy Trinity, of the same Substance and Eternity with the FATHER and the SON, to abide with them and their successors for ever, (S. John xiv. 16—18, 26; S. Matth. xxviii. 20;) so that clothed with this Spirit of light and strength, they might be guided into all truth, and be enabled to preach the Gospel in all the earth. That this HOLY SPIRIT from the beginning of the world shed abroad gifts of grace upon all the servants of GOD, inspired the Prophets, that they might reveal the mysteries of His Kingdom. Through Him we are born again unto GOD, in Holy Baptism. He dwells in all the baptized, and makes their souls and bodies to be the temples of GOD. (1 Cor. iii. 16; vi. 19.) That He enlightens our understandings, and directs our wills, comforts us in sorrows and trials, and sanctifies our bodies, souls, and spirits.

9. That JESUS CHRIST our LORD has founded a kingdom, called the Catholic Church, of which He is the One perpetual Head, and His Spirit the perpetual Guide, and against which the gates of hell shall not prevail. (S. Matth. xvi. 18; Eph. i. 22, 23; v. 25, 26; Col. i. 18.) This Church is One, (having one

LORD, one Faith, one Baptism,) (Eph. iv. 5;) it is **Holy**, (being the Body of **CHRIST**, Who is holiness itself, and teaching holy doctrine, and by inviting all its members to holiness of life,) (Rom. xiv. 17; 1 Thess. iv. 3, 7.) It is **Catholic** or universal, subsisting in all ages, and teaching all nations all truth; and **Apostolic**, being built upon the foundation of the Apostles, and continuing in their doctrine and fellowship.

10. That this holy Catholic Church is the pillar and ground of the truth, the witness, keeper, and interpreter of Holy Writ, (1 Tim. iii. 14, 15,) (Art. 20,) and has power to decree rites and ceremonies, and authority in controversies of faith. That the Holy Scriptures, interpreted by the universal tradition of the Church, and as set forth in the three Creeds, are the rule of Faith.

11. That our **LORD JESUS CHRIST** not only made satisfaction for the sins of the whole world, entitling us to all kinds of benefits through His Blood, but also instituted two Chief Sacraments, generally (that is, in all cases where they may be had) necessary to salvation, to be channels by which the virtues and graces of His Passion and Death may be applied to our souls, according to our different needs. These are:—1. **BAPTISM**, whereby we are born anew of water and of the Spirit, (S. John iii. 3, 5; Acts ii. 38; xxii. 16; Rom. vi. 3, 4, 7, 11; Tit. iii. 5; S. Mark xvi. 16; 1 Cor. xii. 13, 14, 27; Gal. iii. 26, 27,) and our original sin, and any actual sin, which we may have committed, is washed out; and whereby we are made members of **CHRIST**, children of God, and inheritors of the kingdom of heaven; renouncing the devil, and all sins, which are his works, and the pomps and vanities of the world. 2. The **HOLY EUCHARIST**, or Communion of “the Body and Blood of **CHRIST**, which are verily and indeed taken and received by the faithful” under the form of bread and wine. This holy Sacrament is also a commemorative Sacrifice instituted by our **LORD** Himself in remembrance of His Death and Passion; a Perpetual Memorial of His One Atoning Sacrifice, in which the Body and Blood of **CHRIST**, invisibly and sacramentally present, are really offered after a spiritual and heavenly manner. This pleading of His own Adorable Sacrifice is the great Act, the centre of all worship under the new law. In It, and by It, we are united to **JESUS CHRIST**; and with Him, and through Him, adore God in spirit and in truth; give Him thanks for all His benefits; implore His grace for ourselves, and for the whole world, and beg for pardon of our sins. (S. Matth. xxvi. 26—28; S. Luke xxii. 19, 20; 1 Cor. x. 16; S. John vi. 35, 48, 51, 53—57; 1 Cor. xi. 23—26.)¹

¹ Beside these two great Sacraments, ordained by **CHRIST**, as generally necessary to salvation, there are “certain other Rites and Ceremonies,” sometimes called Sacraments, “yet not in the same signification as the two abovenamed are,” viz., 1. Confirmation, for

12. That in the Catholic or Universal Church of God, there is a communion of saints; by means of which we communicate with all holy persons in all holy things; we have communion with the saints in Paradise, as our fellow-members under the same Head, JESUS CHRIST; we give thanks to God for His gifts to them, and we have a share in their prayers. (Rev. vi. 10.) We communicate with all the saints upon earth, in the same Sacraments and Sacrifice, and in a holy union of faith and charity, (Heb. xii. 22—24;) and with the faithful, who are departed out of this life and are knit together in a mystical union.

13. We must believe, also, that Divine grace is necessary for us, so that without it, we cannot make one step towards heaven; and that all our good and all our merits are the gift of God, wrought in us by the HOLY GHOST; that CHRIST died for all men; that God is not the author of sin, and that His grace does not take away our free-will. (Hosea xiii. 9; 2 Cor. iii. 5; S. John xv. 5; Eph. ii. 5.)

14. We must believe that JESUS CHRIST will come from heaven at the last day, to judge all mankind; that all the dead, both good and bad, will rise from their graves at the sound of the last trumpet, and will be judged by Him according to their works; that the good will go to heaven with Him, both body and soul, to be happy for all eternity in the enjoyment of the Sovereign Good, and that the wicked will be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting. (S. Matth. xxv. 31—46; Eccles. xii. 14; 2 Cor. v. 10; S. Matth. xvi. 27; Dan. xii. 2; Rev. xx. 12.)

II.

WHAT EVERY CHRISTIAN MUST DO.

“If thou wilt enter into life, keep the commandments.”—S. Matth. xix. 17.

1. Every Christian, in order to life everlasting, must worship God as the Author, and End of his being. This worship is to be performed, first, by *faith*, which causes the understanding and the will humbly to adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness; secondly, by *hope*, which honours the

imparting the sevenfold gifts of the HOLY GHOST. 2. Absolution, which conveys the grace of pardon. 3. Holy Matrimony, in which the union betwixt man and wife is blessed and sanctified. 4. Holy Orders, by which grace and power are conferred for the office and work of the priesthood. 5. Unction of the Sick.

infinite power, goodness, and mercy of GOD, and the truth of His promises; and which, upon these grounds, raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of JESUS CHRIST; thirdly, by *charity*, which teaches us to love GOD with our whole hearts, for His own sake, and our neighbours as ourselves, for GOD's sake; fourthly, by the virtue of religion, the chief acts of which are adoration, praise, thanksgiving, oblation of ourselves to GOD, sacrifice and prayer; which ought to be the daily employments of a Christian soul.

2. We must fly all idolatry, all false religions and superstition; under which name are comprehended all manner of divinations, pretensions to fortune-telling, witchcraft, charms, spells, superstitious observation of omens, dreams, and such like things. All these things are heathenish, and contrary to the worship of the true and living GOD, and to that dependence which a Christian soul ought to have on Him.

3. We must reverence the name of GOD, and His truth, by a religious observance of all lawful oaths and vows; and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to His divine service; and more especially consecrate to Him those days which He has ordained to be sanctified or kept holy.

5. Under GOD, we must love, reverence, and obey our parents and other lawful superiors, spiritual and temporal; we must observe the laws of the Church and the State; also, we must have a due care of our children, and of others under our charge, as to both their souls and their bodies.

6. We must abstain from all injuries to the person of our neighbour, such as murder or other violence; and from all hatred, envy, or desire of revenge; as also from spiritual murder, which is committed by drawing a person into sin, by word, action, or example.

7. We must abstain from adultery, from fornication, and from all uncleanness in thought, word, and action, and all unlawful use of the marriage bed.

8. We must not steal, cheat, or in any other way wrong our neighbour in his goods or possessions. We must give to every one his own, pay our debts, and make restitution for all unjust damages which we may have caused.

9. We must not tell lies. We must not wrong our neighbour in his character or good name, by detraction or rash judgment; or in his honour by reproaches and affronts. We must not rob him of the peace of his mind, by scoffs and contempt; or of his friends, by carrying stories backwards and forwards. In all these cases, whosoever wrongs his neighbour is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence.

So far the ten commandments; which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

III.

THE PORTRAIT OF A TRUE CHRISTIAN.

JESUS CHRIST is the Model that every Christian ought to copy; for every true Christian is a representative of JESUS CHRIST. The Christian prays, as JESUS did on the mountains, with collectedness, humility, and confidence. Like JESUS CHRIST he is accessible to the poor and ignorant, and to little children. He is without pride, haughtiness, or pretension; and is all things to all men that he may gain some. His conversation is edifying, charitable, seasoned with gravity, sweetness and simplicity. Like as JESUS CHRIST Who, on His knees, washed His disciples' feet, and even those of the traitor Judas, so is he humble, and regards himself as the least of the brethren, and the servant of all. Like JESUS CHRIST, Who was subject to His parents and obedient unto death, even the death of the Cross, he obeys his parents, his masters, and all his superiors, because he considers that they stand in the place of GOD towards him. At his meals he is sober and temperate, and like JESUS CHRIST at Cana and Bethany, attentive to the wants of others, and more occupied with spiritual nourishment than with meats for his body. He is with his friends, like JESUS CHRIST with John and Lazarus; he loves them in GOD and for GOD; he confides in them; and if they are dead in sin, he tries to restore them. He endures privations and poverty like CHRIST, Who had not where to lay His head; contradictions and calumnies, as JESUS CHRIST endured them, leaving it to GOD to justify him. He bears affronts and outrages as JESUS did when He was struck on the Face, spit upon, and mocked. He endures mental pains like JESUS CHRIST, Who was sorrowful even to death, in the garden of Olives; and forsaken of His FATHER in His Agony; afflictions of heart as did JESUS, Who was betrayed by one disciple, denied by another, and forsaken by all. And he endures sickness and death, like JESUS CHRIST, Who, with His head lacerated with thorns, His Body by scourges, His hands and feet by nails, peacefully committed His soul into the hands of His FATHER; so that he can say, as S. Paul said of himself, "Nevertheless I live; yet not I, but CHRIST liveth in me." Gal. ii. 20.

This do and thou shalt live.

IV.

VARIOUS MATTERS OF INSTRUCTION AND DOCTRINE.

The Lord's Prayer.

Our FATHER, &c.

The Creed.

I believe in GOD the FATHER Almighty, Maker of heaven and earth, &c.

The Ten Commandments summed up in the two of the New Law.

And JESUS answered, and said unto him, Hear, O Israel: the LORD our GOD is one LORD; and thou shalt love the LORD thy GOD with all thy heart, with all thy mind, with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, namely this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets.

Next to the holy Commandments and injunctions of the Gospel, be careful to observe the precepts of the Church.

1. To observe the Festivals and Holy-days appointed.
2. To keep the Fasting days with devotion and abstinence.
3. To observe the Ecclesiastical customs and ceremonies established, and that without frowardness or contradiction.
4. To repair unto the public service of the Church for Matins and Evensong, with other holy offices at times appointed, unless there be a just and unfeigned cause to the contrary.
5. To receive the Blessed Sacrament of the Body and Blood of CHRIST with frequent devotion, and three times a year at least, of which Easter to be always one. And for better preparation thereunto, if need be, to disburden and quiet our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice and the benefit of absolution.—*Bp. Cosin.*

Ecclesiastical Customs and Ceremonies.

The principal are,

1. To bow at the name of JESUS whenever mentioned in the Service, at the names of the several Persons of the Holy Trinity in the Doxology, and towards the Altar on entering or leaving Church.—*See Bp. Jeremy Taylor.*

2. To observe the "hours of prayer," as far as our circumstances permit, especially the *third* hour (9 a.m.,) when the HOLY GHOST descended on the day of Pentecost; the *sixth* hour (noon,) when our LORD was nailed to the Cross; and the *ninth* hour (3 p.m.,) when He died.

3. To communicate, if our health permit, fasting.

4. To devote at least a tenth portion of all our income to God.

5. Not to marry during Advent and Lent.

Rules for fasting.

1. On days of *abstinence* not to eat flesh-meat.

2. On Fast-days, the same: and to eat only one full meal, and one half meal before night.

If persons find difficulty in observing these rules they should apply to their Parish Priest, or other proper authority.

The aged, the very young, the very poor, invalids, they who have to labour very hard for their daily bread, and travellers, are excused from *fasting*, but they should *abstain*.

With fasting we should join self-denial of all kinds, prayer, almsgiving, and other works of mercy.

The Theological Virtues.

Faith, Hope, and Charity.

Faith is a gift of God, infused into our souls, whereby we firmly believe all those things which God has in anywise revealed to us.

Hope is a gift of God, which helps us to expect with confidence that God will give us all things necessary to salvation, if we only do what He requires of us.

Charity is a gift of God, whereby we love Almighty God above all things for His sake, and our neighbours for God's sake.

The Cardinal Virtues.

Prudence, which makes us considerate and wary, so as neither to deceive nor to be deceived, and which leads our steps to God.

Justice, which regulates our conduct to other men, so as to give them their due.

Temperance, which makes us control our inordinate desires, and teaches us to make a right use of our pleasures.

Fortitude, which makes us fear no danger in God's service.

Three notable Duties.

Prayer, Fasting, Almsgiving.

The Evangelical Counsels.

Voluntary Poverty, Chastity, and Obedience.

The Seven Gifts of the Holy Ghost.

1. Wisdom. 2. Understanding. 3. Counsel. 4. Ghostly Strength. 5. Knowledge. 6. True Godliness. 7. Holy Fear.

Wisdom directs us to consider our last end, which is God, and to order our lives to the attainment of it.

Understanding raises our minds to a more perfect knowledge of the mysteries of the truth.

Counsel leads us to make a right choice in things belonging to salvation, and to shun the deceits of the enemy.

Ghostly Strength helps us to the firm and constant performance of our Christian duties.

Knowledge teaches us the will of God.

True Godliness excites us to be devout and faithful to Him.

Holy Fear excites in us a reverential awe for our heavenly FATHER, and a dread of offending Him.

The Fruits of the Spirit.

Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Truth, Meekness, Patience, Modesty, Temperance, Chastity.

The Spiritual Works of Mercy.

To instruct the ignorant.

To suffer injuries with pa-

To correct offenders.

tience.

To counsel the doubtful.

To forgive offences and

To comfort the afflicted.

wrongs.

To pray for others.

The Corporal Works of Mercy.

To feed the hungry, and give
drink to the thirsty.

To visit the sick.

To clothe the naked.

To minister unto prisoners
and captives.

To harbour the stranger and
needy.

To visit the fatherless and
widows.

To bury the dead.

The Eight Beatitudes.

S. Matth. v.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

The Seven Capital or Deadly Sins,

As they are commonly called, with texts suitable for each.

1. Pride. S. Luke xviii. 14; Ps. xxxvi. 11, 12.
2. Covetousness. Ps. lxii. 10; Acts xx. 35.
3. Luxury. S. Luke xvi.
4. Envy. Gal. v. 26; 1 S. Pet. ii. 1, 2.
5. Gluttony. Rom. xiv. 17; S. Matth. iv. 4.
6. Anger. S. Matth. xi. 29.
7. Sloth. Jer. xlviii. 10; Eccl. ix. 10.

The Contrary Virtues.

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|----------------|-----------------------------|
| 1. Humility. | 5. Temperance. |
| 2. Liberality. | 6. Patience. |
| 3. Chastity. | 7. Devout and earnest serv- |
| 4. Gentleness. | ing of God. |

Six Sins said to precede Sin against the Holy Ghost.

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|-----------------------------------|---|
| 1. Presumption of God's
mercy. | 4. Envy at another's spi-
ritual good. |
| 2. Despair. | 5. Obstinacy in sin. |
| 3. Impugning a known
truth. | 6. Impenitence. |

Nine ways of participating in another person's Sin.

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|---------------------------|--|
| 1. By counsel. | 6. By concealment. |
| 2. By command. | 7. By partaking. |
| 3. By consent. | 8. By silence when we ought
to speak. |
| 4. By provocation. | 9. By defence of the ill done. |
| 5. By praise or flattery. | |

The Four Last Things.

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| Death. | Heaven. |
| Judgment. | Hell. |

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PART II.

INSTRUCTIONS FOR THE DAY, ON
MEDITATION, RULES FOR ORDINARY
ACTIONS, &c., MORNING DEVOTIONS,
EJACULATIONS, THE HOURS,
EVENING DEVOTIONS,
ETC.

A Table of all the Feasts that are to be observed in the Church of England, throughout the Year.

All Sundays in the Year.

The Days of the Feasts of—	The Circumcision of our LORD	S. Peter the Apostle.
	JESUS CHRIST.	S. James the Apostle.
	The Epiphany.	S. Bartholomew the Apostle.
	The Conversion of S. Paul.	S. Matthew the Apostle.
	The Purification of the Blessed Virgin.	S. Michael and All Angels.
	S. Matthias the Apostle.	S. Luke the Evangelist.
	The Annunciation of the Blessed Virgin.	S. Simon and S. Jude the Apostles.
	S. Mark the Evangelist.	All Saints.
	S. Philip and S. James the Apostles.	S. Andrew the Apostle.
	The Ascension of our LORD	S. Thomas the Apostle.
	JESUS CHRIST.	The Nativity of our LORD.
	S. Barnabas.	S. Stephen the Martyr.
		S. John the Evangelist.
	The Nativity of S. John Baptist.	The Holy Innocents.

Monday and Tuesday in Easter Week.

Monday and Tuesday in Whitsun Week.

A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.¹

The Evens or Vigils before—

The Nativity of our LORD.	S. John Baptist.
The Purification of the Blessed Virgin Mary.	S. Peter.
The Annunciation of the Blessed Virgin.	S. James.
Easter Day.	S. Bartholomew.
Ascension Day.	S. Matthew.
Pentecost.	S. Simon and S. Jude
S. Matthias.	S. Andrew.
	S. Thomas.
	All Saints.

Note.—That if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting, or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, being the Wednesday, Friday, and Saturday, after

{	1. The First Sunday in Lent. 2. The Feast of Pentecost. 3. September 14. 4. December 13.
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- III. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our LORD.
- IV. All the Fridays in the Year, except Christmas-Day.

¹ Vigils are Fasts, to prepare the soul for the solemn service of the Feast which follows. Dining out on Vigils, and going to entertainments on Fast-Days is, to say the least, inexcusable. For advice on Fasting, see "Lent."

Instructions and Devotions for the Day.

GENERAL RULES,

Which lead to Christian perfection, and will help to keep good thoughts in our minds throughout the day.

1. Think often upon the moment of this life, whereupon eternity depends. One moment, which escapes me. One eternity, which awaits me, which takes away or bestows all. One God, whom I serve so little. One moment, which I employ so ill. One eternity, which I risk every moment.

2. Call to mind frequently that you are placed in this world for no other end but to serve GOD and save your soul.

3. Remember you are always in the presence of God, Who sees right through you; and raise your heart often to Him.

4. Observe not the imperfections of others, but rather think of amending your own.

5. Judge nobody rashly, and give not a willing ear to the detractor.

6. Let no dryness or coldness in devotion cause you to omit any of your accustomed prayers or pious exercises.

7. Do all your actions with a pure intention for the glory of God.

8. When you hear the clock strike, stir up sorrow for your sins; beseeching GOD to have mercy on your soul at the dreadful hour of death.

9. Be not singular in your outward devotions, lest some inward vanity may appear thereby.

10. Neglect not divine inspirations, and holy desires which GOD may give for the amendment of your habitual and daily sins.

11. When assailed by any dangerous temptation, make the sign of the Cross, and call on JESUS for help, and flee the sin which is suggested to you.

12. Be not forward to contradict others; and if you are contradicted, do not be angry at it, but only mildly answer, "so that is your opinion."

13. Virtue and true resignation to the will of God consists not in words, but in real deeds and actions.

Rules for a Holy Life, from the Fourth Rule of S. Benedict, entitled "The means of doing good works."

To love the LORD God with the whole heart, whole soul, whole strength.

Then his neighbour as himself.
To honour all men.

And what any man would not have done to him, let him not do to another.

To deny himself that he may follow CHRIST.

To chasten the body.

To renounce luxuries.

To love fasting.

To relieve the poor.

To clothe the naked.

To visit the sick.

To help in tribulation.

To console the afflicted.

To disengage himself from worldly affairs.

To set the love of CHRIST before all other things.

Not to give way to anger.

Not to bear any grudge.

Not to harbour deceit in the heart.

Not to forsake charity.

To utter truth from his heart and mouth.

Not to return evil for evil.

Not to do injuries, and bear them patiently.

To love his enemies.

Not to curse again those who curse him, but rather to bless them.

To endure persecution for righteousness' sake.

Not to be proud.

Not given to wine.

Not gluttonous.

Not addicted to sleep.

Not sluggish.

Not given to murmur.

Not a slanderer.

To commit his hope to God.

When he sees anything good

in himself to attribute it to God, not to himself.

But let him always know that which is evil in his own doing, and impute it to himself.

To fear the day of judgment.

To dread hell.

To desire eternal life with all spiritual longing.

To have the expectation of death every day before his eyes.

To watch over his actions at all times.

To know certainly that in all places the eye of God is upon him.

To keep his lips from evil and wicked discourse.

Not to be fond of much talking.

Not to speak vain words or such as provoke laughter.

Not to love much or violent laughter.

To give willing attention to the sacred readings.

To pray frequently.

Every day to confess his past sins to God in prayer, with tears and groaning; from thenceforward to reform as to those sins.

Not to fulfil the desires of the flesh.

To hate self-will.

To obey the directions of the clergy, even though they themselves (which God forbid) live not up to their own rule; remembering our LORD's command, "what they say, do; but what they do, do ye not."

Not to desire to be called a saint before he is one, but first to be one, that he may be truly called one.

Every day to fulfil the words of God in action.

To love chastity.

To hate nobody.
 To have no jealousy.
 To indulge no envy.
 Not to love contention.
 To avoid self-conceit.
 To reverence seniors.
 To love juniors.

To pray for enemies in the love
 of CHRIST.

After a disagreement, to be re-
 conciled before the going down
 of the sun.

And never to despair of the
 mercy of GOD.

ON PRAYER.

1. *Its Necessity.*

See S. Luke xviii. 1; S. Matth. xxvi. 41; S. Matth. vii. 7; S. John xv. 5; Rom. xii. 12; Col. iv. 2; 1 S. Pet. iv. 7.

2. *Its Efficacy.*

Ask, and it shall be given you. (S. Matth. vii. 7—11.) I will do it. (S. John xiv. 14; S. John xv. 7; S. John xvi. 23; Ps. cxlv. 18, 19.)

We read in the book of Exodus that Almighty GOD was grievously offended with the ingratitude of the children of Israel, and spake thus to His servant Moses, Let Me alone, that My wrath may wax hot against them, and that I may consume them. (Exod. xxxii. 10.) The holy man, touched with deep sorrow of heart, earnestly implored GOD to have mercy upon His people. GOD yielded to the earnest prayer of His servant, and the LORD repented of the evil which He thought to do unto His people.—Exod. xxxii. 14.

GOD our FATHER and Redeemer has promised to hear the prayers of those who faithfully call upon Him, and we know that His promise cannot fail.

In the Holy Scriptures there are many remarkable instances of the power of prayer—Abraham, Gen. xviii. 25, 30; Aaron, Numb. xvi. 47; Elijah, 1 Kings xvii. 1, xviii. 37, 38; Elisha, 2 Kings iv. 34—36; Ahab, 1 Kings xxi. 29; Hezekiah, 2 Kings xix. 14, xx. 5; Daniel and others.

Rules for Prayer.

1. What is prayer, but the earnest and sincere desire of the soul turned to GOD? Seest thou thy need and thy wants? Hast thou a true and hearty desire to obtain help from GOD, Who is able to succour and help thee? 2. Lift up thy heart; behold the gates of heaven are open to thee; the ears of the Almighty are ever attentive to the voice of supplication. 3. Early in the morning, at noonday, at even, and at midnight, pour forth thy soul to thy GOD; pray without ceasing; let your heart's desire be ever turned to GOD. 4. Remember seriously the Supreme Majesty you are about to address, and humble yourself before Him, in deep self-abasement, and filial dependence on the love of our Redeemer. 5. And why should we doubt or waver? See, at the right hand of the FATHER, our great Intercessor pleading His blood and merits for us. Hear, O sinner! He intercedes for you. He knows all our wants, all our weaknesses. He prayeth for us. Let us mingle our prayers with His. 6. Can

we fear, when such an all-prevailing Friend takes our cause in hand? No. Approach in full assurance of faith; for He knoweth, He pitieth, He pleadeth all our infirmities; yea, and gives us power to pray for ourselves. 7. Ask with humble, yet firm reliance on His love; ask nothing wavering, and you shall have. Ask, and cease not; humble penitent, knock earnestly, and the door of grace shall be opened to you. 8. Be not slack, cool, and indifferent. Increase your fervour. Grow warm, solicitous, and importunate. Beg, entreat, implore; weep and sigh; be not comforted. Let not thy LORD depart, till He turn, and make His abode with thee. 9. Dwell on His own eternal word; dwell on His great and never-failing promises, and on His mighty and unspeakable acts of loving-kindness. *He Himself* hath spoken, *He Himself* hath promised, *He Himself* hath done it. His word cannot be reversed. His truth cannot fail. His promises are sure and unchangeable: yea, for our comfort are sealed with an oath. "Ask, and ye shall have;" "Ask the FATHER in My Name, and He will give it you;" "I pray the FATHER for you." Blessed words of joy and consolation. Let us join on bended knees and heart, deeply conscious of our own unworthiness. Let us with one soul and voice unite ourselves to the intercession of our Master.

Meditation,

OR, AS IT IS OTHERWISE CALLED, MENTAL PRAYER.

His delight is in the law of the LORD, and in His law doth he meditate day and night.—Ps. i. 2.

Oh how I love Thy law: it is my meditation all the day.—Ps. cxix. 97.

1. *The Importance of Meditation, and what it is.*

Meditation is one of the most important exercises of a Christian life, and such as ought to be performed daily by all who would serve GOD in real earnest. The morning is the best time; and the Church or one's closet are the most suitable places for it. It will be vain to expect any solid or permanent fruits from the best instruction and reading, if you do not consider *meditation* as one of your most important duties, and persevere in it with the utmost exactness.

Meditation is nothing more than an exercise or application of the three powers of the soul, viz. the *memory*, the *understanding*, and the *will*, to the consideration of some particular subject, such as one of the mysteries of the Faith, or of the actions of our LORD JESUS CHRIST, or a text of Scripture, or of some Christian virtue. The *memory* proposes or calls to mind the subject, which the imagination sometimes represents as a picture; the *under-*

standing considers the various truths contained in the subject, carefully weighing the several points, and bringing various considerations, passages of Scripture, and examples of the saints, &c., to bear upon it; so that the *will* may be moved to form good desires and resolutions, and excited to devout affections, such as sorrow for sin, gratitude, love, thanksgiving, &c., according to the subject meditated on. It is clear, therefore, that meditation, rightly understood, is universally practised, since all, from the highest to the lowest, have some object in view; some scheme to accomplish; some business to pursue; and there is no one, if he wish to avoid being rash or foolish, who does not frequently reflect on and adopt the means most likely to insure success. A saint is not distinguished from a worldly person, precisely by reflecting or meditating more frequently and more profoundly; but by a *difference in the subject* of his reflections or meditations. It is on the concerns of the *soul* only that meditation is found troublesome and difficult. For example, what difficulty does a merchant find in meditating, that is, in reasoning or reflecting, on commerce?—a farmer upon husbandry?—a tradesman upon his employments? These persons frequently call to mind what they have heard and read, for or against the plans they pursue, and thus they exercise the *memory*. They make serious reflections upon what they have found profitable or the reverse, and consider frequently how far their plans are calculated to insure success, or expose them to failure; this is the exercise of the *understanding*. Lastly, however little capacity those persons may have, their reflections never fail to excite in their *will* hopes and desires of success, fears of danger, or sorrow for failures; this is the exercise of the *will*. And these same reflections afterwards urge them to take precautions against the accidents they foresee, and adopt such measures as may repair past losses, and insure ultimate success.

This is what is called Meditation; and is it not clear that it is practised by every description of persons? What then can prevent you from reflecting or meditating on the momentous business of your salvation? Why can you not meditate on what may conduce to, or be an obstacle to the attainment of eternal felicity? Why can you not examine the state of your soul—its dispositions and inclinations,—and consider what you ought to pursue or avoid? The whole secret is to think of *eternity* as often, at least, as worldlings do of *time*,—to feel as much interest for our *souls*, as worldlings do for their *bodies*,—and to be as willing to encounter difficulties and overcome obstacles for *immortal treasures*, as worldlings are for *perishable goods*.

Mental prayer, or meditation, is divided into three parts: 1st, The preparation; 2nd, The act of meditation; 3rd, The conclusion.

1st. The *preparation* is made as follows :

Having fixed on the subject the evening before, place yourself by an act of faith in the presence of GOD ; offer up a short prayer for the help of the HOLY SPIRIT, to enable you to meditate aright, and with profit to your soul ; then read over the subject on which you wish to meditate, and the heads under which you desire to consider it. When you lie down to sleep, turn it over again in your mind.

Prayer before Meditation.

Grant, O LORD, that meditating on Thy law with my whole heart, I may bring forth that fruit here which Thy saints and confessors bore in their several generations ; so that, following their example, I may be crowned with glory hereafter, through Thy mercy, O GOD, Who art blessed, and livest, and governest all things, to ages of ages. Amen.

2nd. The act of meditation.

Before you apply your mind to the subject in hand, strive to dismiss all other thoughts, and to place yourself in the Presence of GOD, your FATHER, SAVIOUR, and Judge, in a state of calm repose. Keep yourself as still as possible. Stand, kneel, or bow yourself down to the earth, according as you can best perform what you have to do, without fatigue to the body or mind. Then say the LORD'S Prayer, offering up all the powers of your soul to His service and glory. Pray for pardon of past sins, and humbly implore light and grace to perform the duty properly.

Being thus prepared, consider the subject on which you are to meditate, and strive to impress it deeply on your mind, by recalling the principal facts, if it be a history, as the Prodigal Son, or by picturing to yourself the scene, or place. Thus, if meditating on the Nativity of JESUS CHRIST, the *imagination* may picture to itself the Stable and Manger of Bethlehem, with the various circumstances, and persons, &c., connected with it : or if it be the Crucifixion, imagine yourself at the foot of the Cross, looking upon the scenes of those awful hours.

Then consider the subject in detail, developing each particular circumstance in order to gain instruction from it, and a full conviction of what you ought to *do*, what to *avoid*, and what to suffer. If it be a text of Scripture or an article of the Creed, try to find out its meaning, and draw from it practical conclusions for your guidance.

3rd. The conclusion.

Then, from these considerations, stir up the *will* to those pious *affections* which arise naturally out of them, such as the love of GOD, thankfulness for His benefits, repentance for sin, &c.

Lastly, resolve in GOD's strength to avoid for the future whatever you have done amiss, and contrary to GOD's glory and your own salvation, and to *practise* the virtues or duties, or graces, which are the fruit of your meditation.

Conclude your meditation with an address to GOD as a son to his FATHER, and a servant to his Master, confessing your sins, laying your wants before Him, or asking for grace.

It is not necessary to make, in one meditation, many considerations; for when you are usefully occupied in some one consideration, or in producing some one holy affection, as of the love of GOD, sorrow for sin, &c., you must not desist under pretext of passing to some other. Nevertheless, as the exercising of ourselves in holy affections is the most important part of the meditation, it is to this you should give the most attention.

If you suffer from distractions, dryness, desolations, and darkness, or are weighed down by trials and temptations, you must not be discouraged, nor abandon this holy exercise; but you should persevere in it, giving yourself up into the hands of GOD, to suffer what He may please to inflict. Unite your sufferings with the Agony of JESUS in the Garden, or His abandonment on the Cross, and encourage yourself by His example.

A Prayer after Meditation.

I thank Thee, O my GOD, with all the affection of my heart, for having permitted me to converse with Thee, and for all the graces Thou hast bestowed on me during the holy time of meditation. Pardon me, I pray Thee, every distraction I have been guilty of, or any other fault committed, and vouchsafe to enable me to accomplish the resolutions I have made in Thy presence. Grant, in particular, that the fruit of my meditation may be an increase of love for Thee, and charity towards my neighbour; a lively sorrow for my past offences, and a heartfelt detestation of sin, and every occasion that may lead thereto. Accept, O LORD, a renewal of the consecration I have already made to Thee of my whole being; of every day, hour, and moment of my remaining life; and vouchsafe to assist me so powerfully by Thy grace, that I may endeavour in all things to copy Thy Sacred Life, and thus fulfil the vows of my baptism. Amen.

You must guard against dissipation, and also against suffering the mind to be so far engrossed by external duties as to prevent your making, from time to time, some *aspirations*, renewing

the offering of your actions, asking for grace to perform them well, &c.

During the day, recall the good resolutions that have been made, and *watch for occasions to put them in practice*. It is profitable to write down sometimes what has most moved you, and the resolutions you have made; and it would be useful to read over, from time to time, what is written. It is profitable to repeat meditations on the same subjects.

Such as find difficulty in meditation may help themselves by using some good book, reading leisurely and pausing upon what they read, and drawing proper affections and resolutions from it.

To such we would recommend "The Daily Steps to Heaven," "Devotional Aids," by two Clergymen, "Meditations for a Month," and for "every Day in the Year," by the Rev. O. Shipley, "Dr. Hook's Meditations," &c., or *The Reflections for a Month*. See p. 142.

2. *A Method for Beginners and Young Persons.*

1. It will be easier for those just beginning the practice to read a few verses of the New Testament, or a few lines of some spiritual book, think it over a few minutes, try to learn its meaning, and to impress it on the mind. Draw from the subject some holy affection, as the love of God, love to JESUS, or repentance, or some Christian virtue. Be careful not to read too much, nor to meditate longer than you find it profitable to the mind.

2. Or select a text of Scripture, or the *Lord's Prayer*, or the *Creed*, repeat it over slowly and pause upon each word or sentence, and gather from it some devout thoughts and affections. Then, lastly, humble your soul deeply before God, and ask Him to give you the special grace or virtue you have been meditating upon. If you find no matter for thought in any portion, do not weary yourself by dwelling upon a word when you find no profit, but pass on to some other. But if your heart is affected by any devout thoughts, dwell upon them as long as you can.

Note.—Those who desire to advance in the practice of mental prayer, will do well to study Courbon's *Treatise*, edited by the Rev. W. U. Richards.

OF THE ORDINARY ACTIONS OF THE DAY,

And the spirit with which they ought to be performed.

Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

The following Rules are given for the guidance of those who desire to regulate their lives by a more exact method.

Necessity of a Rule.

It is not enough to do good; we must do it well, that is, according to order.¹ This is the only way of discharging our obligations with facility, constancy, and profit. It is of the utmost importance, therefore, that a Christian should seek counsel of God, and consult his spiritual guide with regard to the regulation of his actions, the hour of performing them, the time and method to be employed in them, and the spirit with which they should be undertaken.

Of rising : Prayer and Spiritual Exercises.

Have a regular hour for rising in the morning, and let nothing, if possible, prevent you from observing it. Follow the directions at the beginning of Morning Prayer.

Remember to pray, not only for yourself, but for all degrees of persons, and chiefly for the exaltation of the Holy Catholic Church, for your own pastor, for all Bishops, for all Christian princes, and especially for our Queen and Royal Family, the Privy Council, Magistrates and officers, &c.

As often as you hear the bell tolling for a departed soul, pray that it may find mercy in the last day; and remember that you are to follow it shortly, and therefore resolve with yourself to be in readiness.

When alone, accustom yourself to that kind of prayer, which the saints call *ejaculatory*, saying often in the day with heart or mouth, (but yet very softly when in the presence of others,) some of those on pp. 57—60.

In the night when you cannot sleep, let your mind be occupied in God and spiritual things; and give no place to any fleshly thoughts, but rather say some Psalms or other prayers with devotion.

When you go to bed, think that you may not be alive in the morning; and when you rise in the morning, that you may not live till night, and so you will keep a strict watch over yourself.

¹ 1 Cor. xiv. 40.

Of Meditation (page 20.)

Fail not every day to devote half an hour, or at least fifteen minutes, to meditation on some truth of religion. If you once bring yourself to understand the importance of this holy exercise, you will always find sufficient time for it, and practice will soon make it easy and familiar to you. Keep the subject of your meditation before you all the day.

Of Keeping Watch over the Heart and Senses.

Steadfastly purpose never to offend Almighty God, especially through any deadly sin, but resolve rather to endure every kind of evil, even death itself; and avoid as much as possible, all kind of sin, however trivial. Mark down your faults during the day. Cherish in the heart a continual sorrow for sin. Give up your own inclinations, and be ready to embrace all crosses and deprivations.

Be watchful to keep your heart, that no wicked thoughts enter into it; watch and pray often, and examine yourself with respect to that sin in which you most fail.

When any evil passion or wicked thought rises in you, strive to resist it in the beginning, and let it not abide in you, but cast it off, that it draw you not to sin.

Keep also especial guard over your eyes, that they behold not vanity, nor look steadfastly upon that which you may not lawfully desire.

Of Meals.

Take your meals with a pure intention, that is, with a view to the glory of God. Remember, that it is not for your pleasure, or to gratify your appetite that you should eat or drink, but to support nature, and maintain your strength for the service of God. Always say grace both before and after meals; be careful to avoid all intemperance and sensuality, and practise some act of mortification. Do not eat between meals, when there is no necessity for it. Do not murmur if your food is not savoury, remembering the vinegar and gall offered to our LORD on the Cross.

Recollection of the Presence of God.

In all your occupations be mindful, 1st, of God, that you may do all to His glory, seek His guidance, and rely on the aid of His grace; 2ndly, of yourself, to be on your guard against the enticements of self-love, which insinuates itself into our best actions. Raise your mind to God at the beginning of every action; renew your intention at the striking of the clock; make frequent and familiar use of *ejaculatory prayers*, e. g., *Lord, I*

hope in Thee. Lord, have mercy upon me. O my God, I love Thee with all my heart. Forgive me, O God, the fault I have just committed, &c.

Of Work or ordinary Employment.

Often call to mind that sentence passed upon all mankind, *In the sweat of thy face shalt thou eat bread, till thou return to the earth, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.* (Gen. iii. 19.) Submit yourself, therefore, to the labours of your calling, as a duty laid upon you by the Almighty, and go through them in an earnest spirit, offering them up daily to God. Begin no affair of importance without prayer.

Acquaint yourself well with the obligations of your state of life, which form an essential part of the duty imposed on you by the law of God. Fathers, mothers, husbands, wives, masters, mistresses, children, servants, all have their particular and indispensable obligations.

Fly idleness as the mother of all mischief; and, if your condition in life does not oblige you to any work or employment, by way of seeking your bread, yet always occupy yourself in something useful, for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your attention to God; consider what you are taking in hand as a business allotted you by Him, and let your design in doing it be to please Him. Almighty God most certainly appoints to every one in His family their several employment; embrace, then, yours as the will of God; and offer up both yourself and your work, from time to time, to Him, in union with the works in which your SAVIOUR was employed in this mortal life, that all may be done to His honour and glory.

In the midst of your work, let your mind as much as possible be taken up with God by recollection, and make frequent aspirations of love to Him.

If in your work you would amuse yourself by singing, let it not be foolish; and if you work in the company of irreligious persons, set a particular guard over your heart, that it draw not in the infection of the vain and wicked conversation. Never do anything which you would not do before all the world.

Perform all your works with due care to do them well, not as pleasing men, but Him in Whose Presence, and for Whom, you ought to do all that you do. And when, by His will, you are called away from your work, as you are to be willing to do it for Him, so you must be willing to leave it for Him.

In all the business of life, firmly resolve to do nothing unlaw-

ful; and do all for the love of GOD, for thus only can your works be acceptable to Him. Expect your reward from Him, and not from the world. In traffic, buying or selling, avoid all deceit, falsehood, and dishonesty; and be careful of other men's goods and money.

Take care to mortify that great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have GOD be with you.

Of Conversation.

If any man offend not in word, the same is a perfect man. (S. James iii. 2.) There is no time in which a Christian is more obliged to be on his guard than in his conversation, on account of the many ways in which we are liable to offend GOD. Four principal faults are to be avoided in conversation: (1) vanity, which breathes a love of the world, and is opposed to the maxims of the Gospel; (2) slander and detraction, which implicate in sin those who speak, and those who take pleasure in listening, or who do not prevent the discourse when it is in their power; (3) looseness of speech, that is contrary to modesty, and gives rise to a multitude of evil thoughts, desires, and actions; (4) raillery, which so often degenerates into a want of civility and charity. Let your words be few and edifying, and always governed by a due regard for those by whom you are surrounded.

Always speak reverently of all holy things and persons.

Strive by the help of GOD's grace to restrain anger, and avoid strife and debate; but speak to all persons with a pleasing, sweet, and gracious modesty.

Never reprove any without discretion and humility.

Weigh well your words before you speak, and commend what you say to GOD, that you speak nothing displeasing to Him. Avoid all exaggeration, and give your advice and opinion with moderation. Never affirm anything positively of the truth of which you are not well assured.

Give no ear to those who speak evil of or backbite others; and be careful not to injure the good name of any one. When merry be careful that your laughter is not immoderate and unreasonable.

Never make comparisons between men, for they are odious; and never relate to others that which will trouble their peace and give rise to dissension. Never desire to speak of or to inquire into things which do not concern you; and avoid all novelties in matters of belief.

Of Visits.

There are visits of necessity which you should endeavour to sanctify by a pure intention, that is, by a desire to discharge

your duty, and follow the order of Providence. There are also visits of charity, which should be made in a spirit of religion. As to those which civility requires, consider them as the bonds of social life, and regulate them according to the maxims of the Gospel. But visits of a dangerous nature are to be absolutely avoided; and those which are vain and useless you will not indulge in, if you reflect seriously upon the value of time, and how little leisure they have who know their duties and desire to perform them.

Of Striving against the Besetting Sin.

Endeavour, by the help of GOD's grace, to find out the chief fault or passion into which you are most apt to fall. Examine what is the favourite object of your thoughts and desires; what you find it most difficult to resist, and what is the most frequent cause of your offending GOD. The means for overcoming the failing, whatever it may be, are, realising the presence of GOD, prayer, meditation, the holy Sacrament, and particularly the exercise of acts of virtue contrary to the evil or passion, and great vigilance in foreseeing the occasions of sin, and examination as to the particular failing.

Of the spirit of Mortification.

The life of a Christian should be a continual exercise of penitence. Mortify yourself in ordinary things, as nothing is more necessary in order to establish the empire of grace, and destroy that of nature in the soul. The following practices you will find very useful: to renounce the desire of doing that which is useless; to keep a guard over your eyes; to avoid inquiring for news; to abstain from a witticism, or any remark that would be gratifying to self-love; to deny yourself, at times, even the most innocent amusements; to moderate the indulgence you are apt to show to yourself; to speak little, and to do it without emotion; to be courteous and obliging to those for whom you feel an aversion; to be patient and silent under the trials you may have to suffer. Endeavour to bear your crosses as JESUS CHRIST bore His, with patience and in a spirit of penitence, as they come from GOD; with love and thankfulness, inasmuch as they are sent to you for your own good, and may become the source of an eternal weight of glory.

Remember that you are a Christian, and therefore ought, for the love of CHRIST, to suffer patiently such injuries as are done to you, and also to forgive them, and, what is more, to render good for evil, and to pray for your enemies, and for them that persecute you.

In tribulations and adversities remember to fly to prayer, and

accept all chastenings, whether general or particular, and all things that happen contrary to your expectation, as coming from the hands of our LORD.

Of the Use of Riches.

If you are rich, remember what you owe to the poor. The threats and promises of JESUS CHRIST cannot fail, if you reflect upon them, to make you attentive to the practice of alms-deeds. GOD required from the Israelites the tenth of their goods; and this may serve as a very good rule for the Christian. In the exercise of charity, you should consider the extent of your means, and the greatness of your neighbour's poverty and sufferings. You will always have enough wherewith to fulfil this obligation, if you moderate your attachment to earthly things, regulate your expenses, and take that care of your means which is reasonable.

Take delight in works of mercy, give alms, visit the hospitals, those that are in prison, or the sick, and by all means help the poor, chiefly those that are in necessity.

Seek to belong to some holy association, or company of godly and virtuous men, so as to do some good works, and occupy yourself well.

Be ready with that which GOD hath given you of worldly substance, whether it be little or much; and if your lawful needs require all this, then by your own labour help the churches, and especially your parish church, for the ornaments and other necessities thereof, that all things therein be with such decency as becometh the house of GOD.

Such as are noble, rich, men of high degree, and governors, must be as it were guides and examples to others of lower calling, in all pious and holy works.

If you go any journey, use every morning, before you go on your way, those brief and short prayers, which are called "The Itinerary:" see p. 101.

Of Recreations.

Recreations should be resorted to as a remedy; and as remedies ought not to be hurtful, or dangerous, or too frequently employed, we must take care to avoid in recreation what may be excessive or injurious. As criminal pleasures are to be always avoided, those which are innocent should be used with moderation, and never at the expense of any duty that demands attention. When engaged in any amusement, endeavour not to enter into it with such earnestness as would expose you to a violation of charity or to waste of time. Public balls, the drama, and the opera, and all exhibitions or gatherings that may be the occasions

of sin, have been condemned by the Church in all ages as the worst enemies of Christian piety. The same is to be said of reading books which are irreligious, or immoral, or devoting a considerable time to those which are vain and frivolous, and tend only to amuse the fancy, without forming the judgment or improving the heart.

Of reading good books or hearing the Word of God.

Let not a day pass without employing at least one quarter of an hour in *reading the Sacred Scriptures* or some spiritual book, and a more considerable time on Sundays and holy-days; advise with your clergyman what books may be most proper, and endeavour to procure them for yourself and family.

Begin your reading by an humble invocation of the HOLY GHOST, that you may profit by it; read leisurely and attentively, so as to let the lessons which you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most: and from time to time excite affections and resolutions in your soul, suitable to the subject which you are reading.

Look upon it that, as when you are praying you are speaking to GOD, so when you are reading or hearing His Word, He is speaking to you. As then you desire He should hear you when you speak to Him, so take care to hearken faithfully to Him when He speaks to you: and lay up carefully in your heart the seed of His Divine Word, that it may not be picked up by the fowls of the air, your infernal foes, or carelessly trodden under your feet.

Hear the Word of GOD as often as you have an opportunity, and on such occasions endeavour to purify your souls, as much as you can, from all vain curiosity: mind not the eloquence or action of the preacher, but attend to the truths which he delivers; do not say within yourself, how well does this or that suit this or that person, but consider what suits yourself, and lay it up in your mind for the rule of your conduct for the time to come.

After reading or hearing the Word of GOD, give thanks to His Divine Majesty for the instructions He has given you therein; single out some one or more particular points for your practice that very day, and beg of GOD that He would imprint them in your soul, that you may remember them, and put them in execution. Remember that the Word of GOD heard and read, and not put in practice, will one day rise in judgment against you.

If you are master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care which your great Master expects from you.

Of attending the Services of the Church.

Attend the Celebration of the holy Eucharist, the Daily Prayers of the Church, if possible, and with the greatest devotion you can.

On your way to the place of prayer, consider that our LORD is there present to behold what you do, and whether you do it as you ought.

On hearing the bells for Divine Service, lift up your mind to consider that you are about to pray to Almighty GOD, to praise Him for His mercies, or to assist at the oblation of the Body and Blood of our SAVIOUR CHRIST JESUS, and to receive Him for the remission of your sins: go therefore with great contrition and devotion. On entering the church lift up your soul, and remember your Baptism, and what you promised thereat; and strive to bewail your sins with tears of repentance, purposing henceforth to lead a new life.

In the church behave yourself with reverence and the fear of GOD, and do not sit lounging, nor with your back towards the altar, nor approach within the rails of the altar; and avoid in church whatsoever speech, gesture, motion, or act, may be thought irreverent or indecent. Be attentive to the Divine Service, and look not about you at the *dress or practices of others*, but think of those holy Mysteries, and fix your eyes on the Altar, or some text.

At the Holy Communion be careful to kneel, from the time of Consecration until the Sacrament is entirely consumed by the officiating clergy.

Of Holy-Days, and other blessed times and Vigils.

Be careful to spend the holy-days, not in vanities, but in good works.

Endeavour upon Feast-days to receive Holy Communion in your parish church, and to listen to such good lessons as are given you, and use what diligence you can, to be instructed in those things which every Christian is bound to know for his salvation. Whenever there is an offertory, be careful to make an offering to GOD.

Endeavour on Feast-days to attend evensong, at the very least, and to hear sermons and holy lessons, and use great diligence to put them in practice.

When any Feast, or holy season is at hand, as of Advent, Septuagesima, or Lent, and the like, see that you renew your whole life and manners, preparing yourself to observe the same, with confession, Communion, and other godly exercises. On every Sunday of Advent, remember to do that which a holy Bishop warns you of; that is, to Communicate with great devotion and

pureness; and strive to do the same on the Sundays of Lent. Upon Fasting days you should accompany your fasting with frequent prayer, and also with alms-deeds, if able.

If you eat but one meal upon fasting days, yet as S. Austin teaches, do not load your table with too many dishes. That which you save on such days should be given to the poor for God's sake.

Of Holy Communion.

Communicate often, but consult a clergyman as to how frequently you should receive the Holy Communion. Remember that the Primitive Christians received it *daily*, and that according to the Spirit of JESUS CHRIST and His Church you should communicate frequently. Our Blessed Redeemer gives Himself to us in the holy Eucharist under the forms of bread and wine, thereby showing that as our bodily life cannot be supported without ordinary food, so our spiritual life cannot be maintained but by the Holy Eucharist, which is the food of our souls; hence He invites us to come to this holy Feast.

SUGGESTIONS TO THOSE WHO USE THIS BOOK.

"The Churchman's Guide," being designed to meet the wants of various classes of persons, in very different stages of the religious life, must of necessity contain many things beyond the everyday practice of ordinary Christians. It is necessary therefore to caution persons against aiming at too high a rule of life, or using prayers which, though perfectly natural to persons of great sanctity, would be overstrained and unreal to those who cannot give much time to devotion. Such persons would do well to adopt one or two simple rules, and practise them with steady perseverance, and to use some of the more simple Prayers, until, by God's grace, they are enabled to advance step by step to something higher and more spiritual. It is a most useful and pious custom to begin your Devotions by saying a Psalm or a few verses of Holy Scripture on your knees.

Those who find difficulty in selecting Prayers from a large collection, would do well to take one of the Forms of Morning and Evening Prayer, and keep to it steadily for some time. And if from time to time they wish to make some variation in them, or desire to pray for some special object, they may omit one or more of the ordinary Prayers, and add any others from the Tables of

Contents ; or take one of the short Morning and Evening Prayers from EASTERN sources.

TABLE.

For confession of sins on Fast days and before Communion, say a Penitential Psalm, and one of the Prayers in the part or Confession, Vol. II., or in Preparation for Holy Communion.

For Supplications, see Part III., Vol. I.

Praises and Thanksgivings, &c., see Part III.

Intercessions, see Part III.

For Particular Virtues and Graces, see Part III.

In time of Trouble, see Part III.

For Deliverance from Evil, see Part III.

Before Holy Communion, one of the Prayers, see Vol. II.

Thanksgiving after Holy Communion, see Vol. II.

For the Church's Seasons, see Part III.

During WHITSUNTIDE and TRINITY use the Hours for those Seasons, adding Prayers suited to the occasion.

After a time, if the Prayers become formal, and a change be desired, either use another set, or the Prayers for each day of the Week, p. 108. On Wednesdays and Fridays it would be well to say one of the Litanies. Read over one of the "Reflections for every day," as directed at p. 142. Let all be careful not to overburden themselves with Prayers.

Those who attend the Daily Services of the Church will ordinarily have less time to give to private Prayer in the morning, and should therefore make up for it at night ; for public worship ought not, and must not, supersede private devotion

Morning Prayers.

No. I.

To be said on awaking from Sleep.

Glory be to the Holy and Undivided Trinity, now and for evermore. Amen.

Then endeavour to raise your first thoughts to God, and thank Him for having preserved you during the night, and for bringing you to the beginning of another day wherein to labour for His glory and your own salvation, by the amendment of your life, and for the better serving of His Divine Majesty. Having had sufficient rest, shake off all sinful sloth, and rise directly from your bed, and say :

In the Name of our LORD JESUS CHRIST, crucified for me, I arise to do Him service. May He by His Cross and Passion bless me, govern, keep, save, and confirm me in all good works this day and evermore : and after this miserable life, bring me to everlasting life. Amen.

O most gracious LORD JESUS CHRIST, Almighty God, open Thou my lips to bless and glorify Thy holy Name, which is blessed above every name. Cleanse and purify my heart from all evil and perverse thoughts, that my lips may continually praise Thee, my mind meditate on Thee, my life glorify Thee, and my soul bless Thee ; and as, through Thy goodness alone, I was created to praise and glorify Thy holy Name, grant I may continually serve Thee all the days of my life ; to Whom, with the FATHER and the HOLY GHOST, be all glory and praise everlastingly. Amen.

A Prayer that God would order and direct us.

O LORD my GOD, Thou knowest what is best for me. Give me what Thou wilt, as Thou wilt, and when Thou wilt. Do with me as Thou knowest to be best, and as it shall please Thee, and be most to Thy honour. Place me where Thou wilt, and deal freely with me in all things according to Thy will. I am Thy creature, and in Thy hands. Lead me, and direct me where Thou wilt; for I am Thy servant, and I desire not to live to myself, but to Thee. Amen.

Whilst dressing.

O gracious JESU, that the shame of my sinful soul may not be seen, clothe it with Thy righteousness, and with the ornaments of all graces and virtues. Give unto me the wedding garment of Thy Divine love and of perpetual charity. Amen.

On washing your hands.

O LORD my GOD, Who so lovest me as to wash me from my sins in Thy precious Blood; purify my soul. Cleanse my heart and my hands from all taint and defilement of sin. Amen.

Prayers to be said before leaving your chamber.

The following may suffice for the Morning Prayers of those who are honestly prevented giving a longer time to Prayer.

Here make an oblation to GOD of all your thoughts, words, and works during the day, and especially resolve carefully to avoid that sin which you find yourself most likely to fall into. Morning Prayer is a duty which God requires of us as the firstfruits of the day. The success of all our actions during the day depends on the faithfulness with which we perform this duty; for it is running a great risk to begin the day without first asking God for the help of His grace and thanking Him for the night's rest.

Before you begin to pray think what you are, and how Great and Holy is that God in Whose presence you stand; with what feelings of reverence, humility, sorrow for sin, of attention, modesty, fervent love and confidence you should perform this duty. Having made yourself ready, fall down on your knees, and humbly adore the Divine Presence of God; acknowledge your own vileness, and give Him

humble thanks for all His gracious benefits. Pray humbly for His grace to keep you this day from all sin, and to enlighten your understanding to know His blessed Will, and for His Divine help to do that Will.

Whilst on your knees, read a few verses of Holy Scripture.

Before you leave your devotions, ask yourself,

What temptations to sin

What opportunities of virtue } am I likely to meet with this day ?

O GOD the FATHER Almighty, Who saidst in the beginning, *Let there be light*, and there was light; enlighten mine eyes, that I may never sleep in sin, lest at any time my enemy say, I have prevailed against him. Amen.

O GOD the SON, Light of light, the most beautiful and true Light, Who shinest in darkness, and enlightenest every man that cometh into the world; drive away from me, I beseech Thee, all darkness of ignorance, and give me understanding; that in Thee, and through Thee, I may see and know the FATHER, Whom to know is to live, and Whom to serve is to reign for ever and ever. Amen.

O GOD the HOLY GHOST, Who inflamest the wills of men; kindle in me Thy holy light, that I may both know the deceitfulness of the pleasures of this world, and the true joys of Thy heavenly kingdom. Grant that I may only see and discern those things which belong to Thee. Pour into my mind the gift of Thy holy love, that despising all vain and transitory things, I may continually long after everlasting joys. Amen.

O Holy Trinity, One Very God, defend me this day from the deceits and temptations of the Devil. Keep me from all deadly sin, and defend me from sudden and unprepared death. Raise up, O God, my body from sleep and drowsiness, and my soul from the sleep of sin, that I may praise and glorify Thy holy Name, unto Whom belong all benediction and glory, wisdom, thanksgiving, honour, virtue, and power, now and for evermore. Amen.

For the Unity of Christendom, to be used daily.

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, My Peace I leave with you, My Peace I give unto you ; regard not my sins, but the Faith of Thy Church, and grant her that Peace and Unity which is agreeable to Thy will, Who livest and reignest, God, for ever and ever. Amen.

Our FATHER, Which art in Heaven, &c.

O Holy Trinity, be Thou my helper. O God, in Thy Name will I lift up my hands. O triumphal Cross of the Passion of our LORD JESUS CHRIST! JESUS, of Nazareth, King of the Jews, SON of GOD, have mercy upon me. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

O most gracious GOD and merciful FATHER! O LORD JESUS CHRIST, Almighty, everlasting GOD, I give thanks and praise to Thee, Who during the past night hast kept, protected, and visited me, Thy unworthy servant, and hast brought me in health and safety to the beginning of this day ; and for all Thy other benefits which Thou of Thy goodness hast conferred upon me. I beseech Thee of Thy pity mercifully to grant that I may so pass this day in Thy service with humility, prudence, devotion, and loving kindness, that I may perform my bounden duty and service to Thee, and may always live in Thy favour ; and I commend my body and soul to Thee all the days of my life, through the same JESUS CHRIST our LORD. Amen.

O LORD, our heavenly FATHER, Almighty and everlasting GOD, Who hast safely brought us to the beginning of this day, &c.

The Blessing.

May GOD the FATHER bless me, JESUS CHRIST defend me, and the power of the HOLY GHOST enlighten and direct me. Amen.

No. II.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling, say,

Y. O LORD, open Thou my lips.

Rz. And my mouth shall show forth Thy praise.

Y. O GOD, make speed to save me.

Rz. O LORD, make haste to help me.

Glory be to the FATHER, &c.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

I thank Thee, O my God, for having preserved me through the past night. I offer Thee all the actions that I shall perform this day; and I pray Thee to grant me grace not to offend Thee: I ask in the Name of and through the merits of JESUS CHRIST. Amen.

Come, O HOLY GHOST, replenish the hearts of Thy faithful people, and kindle in them the fire of Thy Divine love. Amen.

Enlighten our minds, O LORD, we beseech Thee, with the light of Thy truth, that we may both perceive and know what we ought to do, and also have grace and power faithfully to fulfil the same, through JESUS CHRIST our LORD. Amen.

Prevent us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. Amen.

Then stand up and say reverently,

"I believe in God," &c.

Kneeling down, say,

I confess to Thee, O Almighty God, that I have sinned exceedingly in thought, word, and deed, through my own most grievous fault (*especially*) Wherefore, I beseech Thee, O LORD, to have mercy upon me, to forgive me all my sins, to grant me true repentance, and bring me to everlasting life. Amen.

May the Almighty and merciful LORD grant me pardon, absolution, and remission of all my sins. Amen.

Vouchsafe, O LORD, to keep us this day without sin. Be merciful unto us, and let Thy mercy be upon us, even as we put our trust in Thee.

Ÿ. O LORD, hear my prayer :

Rz. And let my cry come unto Thee.

Commendation to be used Morning or Evening.

I adore, I bless, I glorify Thee, O Holy Trinity, GOD Almighty, FATHER, SON, and HOLY GHOST. I offer up myself to Thy Divine Majesty. Take from me, I pray Thee, and from all faithful Christians, whatsoever displeases Thee, and give unto us that which is well-pleasing in Thy sight, that we may become such as Thou hast commanded us to be.

I commend unto Thee, O LORD, my soul and my body (*my wife, my children, my father and mother, brothers and sisters,*) my kinsfolk and benefactors, my friends and my enemies, and all who have done me any wrong; and all those who have asked for my prayers, or for whom I am bound to pray. I commend unto Thee, O LORD, the Holy Catholic Church, especially that part of it in this land. Grant, O LORD, that every one may know Thee, may worship, honour, and reverence Thee, that all may love Thee, and be loved by Thee. Bless all the Bishops and clergy, especially (.) Convert and bring back all who have gone astray; put an end to all sects and heresies; convert all to the true faith. Grant us, O LORD, Thy peace; let Thy holy will be done; comfort and help

all who are tempted, all who are in danger, trouble or misery, either of mind or body. Grant, O LORD, unto the living, grace, and to the faithful departed, mercy and everlasting rest. (*Or, Have mercy, O LORD, on all, for Thy holy Name's sake.*) Amen.

Commendation of yourself to God.

Into the Hands of Thy Infinite Mercy, O LORD, I commend my soul and body, my senses, my words, my counsels, my thoughts, my works, and all my actions, with all the necessities of my body and soul, my going out and coming in; and my life, my death, and resurrection with Thy saints and elect. Amen.

A Devout Prayer to our Lord Jesus.

O my Divine and most merciful Redeemer JESUS, SON of GOD, and of the Virgin Mary, Who didst die for me and all mankind, and rise again the third day: I beseech Thee, blessed LORD, have mercy upon me a vile and wretched sinner, but yet Thy creature; and for Thy bitter Passion save and keep me from all perils both bodily and spiritual, and especially from all things that may displease Thee. I thank Thee, O most merciful LORD, with all my heart, for the many and great mercies which Thou hast showed me in the great dangers through which I have passed. And as Thy grace and boundless goodness has always kept and saved me, from the hour of my birth until this hour, so, LORD, I beseech Thee, that Thy mercy may continue to preserve me. I humbly implore Thy mercy, for my many offences, and the great ingratitude of my sinful life. And since I cannot lead such a life as becomes Thy servants, I humbly prostrate myself and cry, *God be merciful to me a most wretched sinner.* And I humbly thank Thee for the multitude of Divine benefits, which Thou hast bestowed upon me more than others who deserve them much better than I. Therefore, most gracious LORD, I render all honour and

praise to Thy Holy Name, Who livest and reignest, God, world without end. Amen.

A Prayer for Perseverance in Good.

Grant, O LORD JESUS, that I may persevere in all good purposes, and in Thy holy service unto my life's end; and that I may this day begin more perfectly than I have hitherto done. Amen.

Blessing.

The peace of our LORD JESUS CHRIST, the virtue of His Sacred Passion, and the power of His holy Cross, be with me, and between me and all my enemies, now and in the hour of my death. Amen.

The Almighty and merciful GOD, the FATHER, SON, and HOLY GHOST, bless and keep us now and for ever. Amen.

On going forth from the House.

Show me Thy ways, O LORD, and teach me Thy paths. Direct my steps according to Thy Word, so shall no wickedness have dominion over me. O hold Thou up my goings, that my footsteps slip not.

A Prayer for Scholars before Study.

O incomprehensible Creator, the true Fountain of light, and only Author of all knowledge; Who out of the treasure of Thy wisdom, hast with wonderful harmony disposed and ordered all the parts of the world; vouchsafe, I beseech Thee, to enlighten my understanding with the rays of Thy brightness, and chase away from me all darkness of sin and ignorance. Thou Who makest eloquent the tongues of the speechless, instruct my tongue, and pour on my lips the grace of Thy blessing. Give me a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and

the continual assistance of Thy Holy Grace, that I may apply all to Thy honour, and the everlasting salvation of my own soul, through CHRIST our LORD. Amen.

Grace before Meat.

Bless us, O LORD, and these Thy gifts, which of Thy bounty we are about to receive, through JESUS CHRIST our LORD. Amen.

Grace after Meat.

Bless we the LORD.

Rz. Thanks be to GOD.

We give Thee thanks, O LORD, for all Thy benefits, Who livest and reignest one GOD, world without end. Amen.

Vouchsafe, O LORD, for Thy Name's sake, to give to all our benefactors life everlasting. Amen.

Or this.

Blessed be Thou, O LORD our GOD, Who hast fed us from our childhood, Who givest food to every living thing. Fill our hearts with joy and thankfulness, so that, having enough for our daily wants, we may grow and abound in all good works, to the praise of CHRIST JESUS our SAVIOUR, to Whom belong glory, and honour, and power, now and ever. Amen.

A Prayer on entering Church.

O LORD, Who though Thou dwellest not in temples made with hands, yet hast promised to meet and bless Thy people wherever Thou hast recorded Thy Name; be pleased to be graciously present with me, now worshipping before Thee, and with the congregation which shall assemble here to-day for Thy worship. Pardon every one who hath not prepared himself according to the preparation of the sanctuary. Quicken us all for Thy Name's sake, teach us to do Thy will, and build us up in our most holy faith, through JESUS CHRIST our LORD. Amen.

The Blessing.

The blessing of GOD the FATHER, the grace of JESUS CHRIST, and the comfort of the HOLY GHOST, be with us, and dwell in our hearts for ever. Amen.

No. III.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling, say,

Ÿ. O LORD, open Thou my lips :

Rz. And my mouth shall show forth Thy praise.

Ÿ. O GOD, make speed to save me.

Rz. O LORD, make haste to help me.

Glory be to the FATHER, &c.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

Confession.

I confess to Thee, O LORD JESUS CHRIST, all my sins that I have committed from my childhood, even until now ; whether knowingly or ignorantly, by day or by night, either sleeping or waking, in word or in deed, in thought or in neglect, through the assaults of the devil or the frailty of my flesh, against Thy Divine will : (*especially . . .*) I implore pardon with all my heart, beseeching Thee that Thy wrath may not come upon me, but that Thy grace may rest on me now and evermore. May the blessing of GOD the FATHER, the SON, and the HOLY GHOST, be upon me. Amen.

Prayer for Absolution.

May the Almighty GOD have mercy upon me, and

forgive me all my sins ; deliver me from all evil, preserve and strengthen me in all goodness, and bring me to everlasting life. Amen.

Or this.

May the Almighty and merciful God grant me Absolution and Remission of all my sins : space for true repentance, amendment of life, and the grace and consolation of the HOLY SPIRIT. Amen.

Collect.

Almighty God, Who dwellest in the highest heavens, vouchsafe to regard the lowest creature on the earth. I humbly adore Thy Sacred Majesty, and with all my soul praise and exalt Thy Name for the infinite blessings Thou hast so freely bestowed upon me ; for electing me in Thy love, and creating me in Thine own Image ; for redeeming me by Thy SON, and sanctifying me with Thy HOLY SPIRIT ; for preserving me in all the changes and chances of this life, and raising up my thoughts to the hope of a better ; and particularly, for protecting me from the dangers of the past night, and bringing me safely to the beginning of this day. Continue, O LORD, Thy mercy to me, and as Thou hast awakened me from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before Thy Face. Amen.

Deliver me, O merciful God, from the evils of this day, and guide my feet into the ways of peace ; strengthen my resolution to embrace with gladness all opportunities of doing good, and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul ; and when through frailty I forget Thee, do Thou in mercy remember me ; that as I often fall by the evil inclination of my nature, I may, by the help of Thy grace, always rise again. Make me diligent in the duties of my calling and state of life, and not too solicitous for the success of my affairs ; but in all the

changes and crosses of this world, may I submit absolutely to Thy Divine pleasure, and rely wholly on Thy merciful Providence. Let Thy blessing be upon my actions, and Thy grace direct my intentions, that the whole course of my life, and the principal designs of my heart, may always tend to the advancement of Thy glory, the good of others, and the eternal salvation of my own soul: through JESUS CHRIST our LORD and SAVIOUR, Who with Thee and the HOLY GHOST liveth and reigneth, one GOD, world without end. Amen.

O my GOD, I offer to Thee all my thoughts, words, and actions of this day, and of my whole life. Give me grace, O LORD GOD, to do what Thou commandest, and command what Thou pleasest.

Give me grace, O GOD, to suffer what Thou permittest, and permit what Thou pleasest.

Here may be added the *Commendation*, page 40; or Acts of *Intercession*; or Acts of Faith, Hope, Love, Contrition, Acts of Christian Virtues; or Prayers for the various Seasons of the Church. See p. 34.

Prayers to the Blessed Jesus.

O Holy Trinity, One GOD, have mercy upon me.

O JESUS! SON of GOD, Maker of all things, help me now and ever, that I delight not in vain imaginations. O Thou, Who wert silent before the Judge, restrain my tongue from idle and sinful speech, that I may consider how, and what I ought to speak; and that I may praise Thee. Amen.

O most Blessed JESUS! breathe into my heart the most fervent love to Thee, contempt of the world, hatred of sin, a longing for my heavenly country, perseverance in penitence, which no defect may impede, until Thy pity bring it to good effect. Amen.

A Prayer for Blessing.

The blessing of our LORD JESUS CHRIST, the virtue of the HOLY SPIRIT, the sign of the Holy Cross, be with me, and defend me now and in the hour of death. Amen.

Or this.

May the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, descend upon me, and dwell in my heart for evermore. Amen.

SHORT MORNING PRAYERS. *From Eastern Sources.*

No. IV.

One or more of the following Prayers may be used by those who have not time for fuller Morning Devotions; or on Days when there are special Devotions for the "Seasons." Those who say the "DAY HOURS," or the OFFICES in this book for Whitsuntide and Trinity, will find them most useful and convenient.

On awaking from Sleep.

LORD, open Thou my lips, and my mouth shall show forth Thy praise!

Afterwards, bowing to the earth in worship.

I bless the FATHER, GOD Holy and True.

I bless the SON, GOD Holy and True.

I bless the HOLY GHOST, GOD Holy and True.

I bless the FATHER, SON, and HOLY GHOST, One, equal, indivisible Trinity, GOD Holy and True. Amen.

Then, kneeling down, say one or more of these Prayers, as directed at p. 33.

I.

Our FATHER, &c.

O Eternal GOD, FATHER, SON, and HOLY GHOST, most Holy Trinity, I bow before Thy great glory and give Thee thanks for Thine ineffable mercy, in having kept, and brought me safe to see the light of another day. I bless and magnify Thee and bring Thee as an

offering my thoughts, my words, and my actions. For I purpose this day, and all the days of my life, to do everything in Thy love and to Thy glory ; to fulfil Thy Divine will ; and out of devotedness to Thee, to commit myself wholly to whatsoever Thy Fatherly care may order on my behalf. Accept therefore, O FATHER, the good intention of my heart, and help my weakness and want of courage ; strengthen me to keep Thy commandments ; preserve me from all temptations of mind and body ; give me Thy grace that it may be with me, that it may act in me, and that it may dwell and abide with me to the end, and grant me both to desire and choose that only, which is most agreeable and acceptable to Thee. May Thy will be mine ; and may my will always go with Thine, O LORD. Teach me to do Thy will ; teach me to walk humbly and worthily before Thee. Give me wisdom from above, that I may learn before all things to seek and find Thee, before all things to think of Thee and love Thee. Grant me above all to desire earnestly to rest in Thee and to set my heart at peace with Thee. For Thou art the true, the only peace of the heart, and its only comfort ; and to Thee belong eternal praise and glory. Amen.

II.

Prayer of S. Basil.

I bless Thee, O God Most High, and LORD of Mercy, Who fillest me at all times with so many, great, unsearchable, and special marks of Thy care, that Thou hast given man sleep, as rest to his weakness, as refreshment after the toils of his weary flesh. I thank Thee that Thou hast not destroyed me on account of my many sins, but hast loved me according to my state, and hast raised me, who deserved to be cast away, to praise Thy greatness and power. Lighten the eyes of my understanding and rouse my mind from the heavy sleep of indifference, lest I should neglect Thy goodness, which is unlike any other. Open Thou my

mouth and fill it with Thy praise, that I may evermore rejoice in Thee, and confess Thee, Who art over all, GOD, the FATHER without beginning, with Thy only-begotten SON, and Thy most Holy Spirit, Who gives us life, now and ever, world without end. Amen.

III.

I thank Thee, O LORD my GOD, for that Thou hast awakened me from the rest of sleep, by Thy great mercy; awake my mind to righteousness, O LORD, that my eyes may see Thy salvation. May Thy Holiness come and dwell in me this day and may Thy mercy preserve and keep me Thy servant, and make me worthy at all times, by night and by day to think always of the love of Thy commandments, and with thanksgivings to praise the FATHER, SON, and HOLY GHOST, now and ever, world without end. Amen.

IV.

O LORD of Hosts, Who art from everlasting, and Who livest for ever: Thou, Who hast created the sun to shine by day, and the night for the rest of all flesh: I thank and bless Thee, O King Eternal, for that Thou hast brought me in peace through the night, unto the beginning of this day; therefore I beseech Thee, O LORD, Eternal King, make the light of Thy truth to rise over me, and lighten me with the brightness of Thy Divine knowledge. Make me a child of light, a child of the day, to spend this day in all purity and truth and with a good conversation; so that I may pass the remainder of my life without offence, through Thy grace and mercy. Amen.

V.

O Thou, Who commandest the light to shine, and Who causest Thy sun to rise on the just and the unjust; Who hast created the light to shine over the world; enlighten my heart, O LORD of all; and grant me grace that I may live this day to please Thee; de-

liver me from all evil and all sin, and from the power of the adversary, through JESUS CHRIST our LORD, with Whom and the HOLY GHOST, Who gives us life, and Who is One with Thee, Thou art blessed, now and ever, world without end. Amen.

I pray Thee, Who hast pity on all, to give me from day to day strength to fulfil the duties of my station. Lighten, O LORD, the easy yoke which Thou hast put upon me; that I may stand fast in Thy commandments, and do at every moment, both night and day, that only which is agreeable to Thee; that I may bless, and praise, and give thanks and glory to Thy Majesty on high, with Thy holy angels, now and ever, world without end. Amen.

Then rising and looking up to heaven, say,

O Thou, the true Light, That lighteth every man that cometh into the world:

Thou didst come into this world, out of love for us men: and the whole creation rejoices at Thy coming:

For Thou didst save Adam from the error of his ways, and Eve also from the bitter pangs of death:

Thou hast given me the Spirit of adoption: I will therefore sing and praise Thee with Thy holy angels.

A Thanksgiving.

I will give thanks unto Him, Who is compassionate and full of grace and mercy, unto GOD, the FATHER of our LORD and SAVIOUR JESUS CHRIST:

For that He has hitherto protected and aided me; preserved and sheltered me, comforted and upheld me; and has brought me safe unto this hour.

I pray Thee, therefore, O Almighty LORD GOD, to keep me during this day and all the days of my life; O Thou LORD and Master of my life, GOD of all power, FATHER of our LORD and GOD, JESUS CHRIST.

I thank Thee for everything, through everything, and in everything.

For that Thou hast protected and aided me, &c.

Therefore do I pray and intreat Thee, O Lover of

men, of Thy great goodness, to grant that I may spend this and every other day of my life, in peace and in Thy fear.

Ward off from me, from all Thy people, and from this place, all hatred, all temptations, all efforts of Satan, all evil counsels of wicked men, all approach of enemies, hidden or open.

R. And provide for me, what is good and useful to me.

For Thou hast given us the power to tread on serpents and scorpions, and all the might of the enemy.

R. And lead me not into temptation, but deliver me from evil.

May the grace, and the mercy, and the loving-kindness of Thine only-begotten SON, our LORD, and our GOD and SAVIOUR, JESUS CHRIST, be upon me: To Whom, and to the HOLY GHOST, Who is One with Thee, as well as to Thyself, belong all honour and glory, might and worship, now and ever, world without end. Amen.

I worship and pray Thee, O CHRIST,
my GOD:

I worship and pray Thee, O CHRIST,
my King:

I worship and pray Thee, O CHRIST,
my SAVIOUR:

I worship and pray, O JESUS CHRIST,
Word of God, our GOD:

Keep me, O LORD, that I may glorify Thee, and have mercy upon me for ever, according to Thy will.

The night has passed, I bless Thee, O LORD, and I pray Thee to keep me, during this day, from all sin.

And save me, O LORD.

The Chapter.—Eph. iv. 1—6.

“I therefore, the prisoner of the LORD,” &c.

When the Day-star from
on high shines within me,
and JESUS our LORD, Who
is the true Light:

Shed abroad, within me,
thoughts of life and truth,
and drive away from me the
darkness of sin.

So I will sing unto Thee with my voice; I will cry unto Thee and say,

"That my eyes will prevent the night-watches, that I may be occupied in Thy statutes."

O hearken unto my voice according to Thy great pity; save me, O LORD my GOD, for Thy great mercy.

The LORD careth for the righteous; He will guide His chosen in all good.

And He is the Defender of them that put their trust in Him, and saves them that take pleasure in Him.

Thou hast in mercy brought

me through the night in peace; grant me grace to spend this day without sin.

That I may be worthy to lift up my hands unto Thee, without wrath or evil thoughts.

Order my steps this morning, both going and coming, in the joy of Thy countenance;

That I may tell Thy truth, all the day long, and sing Thy power with David the prophet.

O CHRIST our SAVIOUR, in Thy peace alone I lay me down and rise up; for my hope is in Thee.

Prayer of S. Ephrem.

LORD and Master of my life, save me this day from a spirit of idleness, of discouragement, of ambition, and of idle and frivolous talk. And grant me, Thy servant, a spirit of temperance, of humility, of patience, and of love. Yea, my LORD, O King, give me to see my own offences, and not to judge or blame my brother; for Thou art blessed for evermore. Amen.

PRAYERS AND EJACULATIONS DURING THE DAY.

PRAYERS OF S. NIERSES OF CLAJES, FOR EVERY HOUR OF THE DAY.

I. I confess with faith, and worship Thee, FATHER, SON, and HOLY GHOST, Essence uncreate, and Immortal; Creator of Angels, of men, and of all that exists.

Have mercy on Thy creatures.

II. I confess with faith, and adore Thee, O Light indivisible, One Holy Trinity and Godhead: Who didst create the light and dispel darkness: drive from my heart the darkness of sin and ignorance, and so enlighten my mind at this hour, that I may pray in a manner acceptable to Thee, and receive at Thy hands what I ask.

And have mercy on me a great, great sinner.

III. Heavenly FATHER, only true God, Who didst send Thy beloved SON to seek the sheep that was lost; I have sinned against heaven and before Thee. But receive me like the prodigal son, and clothe me in the robe of innocence of which I was deprived by my sins.

And have mercy on Thy creatures, and on me a great sinner.

IV. SON of GOD, and true God, Who didst come down from the bosom of the FATHER, to save us by taking our nature of the Holy Virgin Mary; by being crucified, buried, by rising from the dead, and going up on high to the FATHER; I have sinned against heaven and before Thee: but remember me as Thou didst the penitent thief, when Thou comest into Thy kingdom.

And have mercy, &c.

V. SPIRIT of GOD, and true God, Who didst come down at the Jordan, and on the day of Pentecost, and Who didst enlighten me in Holy Baptism; I have sinned against heaven and before Thee: but purify me again with Thy Divine fire, as Thou didst purify the Apostles with tongues of fire.

And have mercy, &c.

VI. O Self-existent God, I have sinned against Thee, with my mind, with my soul, and with my body. Oh! do not remember my sins that are past, for the sake of Thy holy Name.

But have mercy, &c.

VII. O Thou Who seest everything, I have sinned against Thee, by thought, word, and deed: blot out the hand-writing of my offences, and write my name in the Book of Life.

And have mercy, &c.

VIII. O Thou Searcher of hearts, I have sinned against Thee, wilfully and inadvertently, knowingly and ignorantly; but grant forgiveness to me, a sinner: for from my Baptism until this hour, I have sinned against Thy Divine Majesty, with all my senses, and with every member of my body.

And have mercy, &c.

IX. LORD of mercies, put Thy holy fear as a guard before my eyes, that they may not look at any one with lust; and upon my ears, that they may not delight in listening to wicked words; upon my mouth, that it may never speak aught but truth: put it into my heart, that it may never devise evil; upon my hands, that they may not work unrighteousness; before my feet, that they may never tread in the way of iniquity: but direct all my members always to work together according to Thy commandments.

And have mercy, &c.

X. O CHRIST, Thou Quickening Fire, kindle within me the fire of Thy love which Thou didst shed abroad in the earth; that it may destroy the dross of my soul; that it may purify my thoughts from all filth and cleanse my body from all sin, and that it may enlighten my heart with the knowledge of Thee.

And have mercy, &c.

XI. O JESUS, Thou Wisdom of the FATHER, give me wisdom to think, speak, and do at all times what is good in Thy sight; and deliver me from all evil thoughts, words, and works.

And have mercy, &c.

XII. O LORD of pity, Who directest the will, suffer me not to walk in my own will; but lead me to

act always according to Thy will, which is always good.

And have mercy, &c.

XIII. O Heavenly King, grant me Thy kingdom which Thou hast promised to those who love Thee; and strengthen my heart to hate sin, to love Thee alone, and to do Thy will.

And have mercy, &c.

XIV. O Thou Upholder of all created things, keep by Thy Cross both my soul and my body, from the allurements of sin, and from the temptations of the devil; from wicked men, and from all danger both of the spirit and of the flesh.

And have mercy, &c.

XV. O CHRIST, the Keeper of all things, let Thy right Hand gently rest on me by night and by day, whether I be at home, or walk by the way, whether I sleep or awake; so that I may never stumble.

And have mercy, &c.

XVI. O my God, Who openest Thy Hand, and in mercy fillest all things living with plenteousness, I commit myself unto Thee: do Thou prepare and provide for the wants of my soul and body from this time forth and for evermore.

And have mercy, &c.

XVII. O Thou Who bringest back the wandering sheep, turn me from my evil habits to good ones; and imprint in my mind the awful day of death, the dread of hell, and love for Thy kingdom; that I may repent of my sins, and work righteousness.

And have mercy, &c.

XVIII. O Thou Fountain of immortality, make tears of repentance to flow from my heart, as from that of the woman who was a sinner; that I may wash away my sins, before I leave this world.

And have mercy, &c.

XIX. O Thou, Who showest mercy, grant me that

by true faith, by good works, and by the communion of Thy Holy Body and Blood, I may come to Thee at last.

And have mercy, &c.

XX. O Bounteous LORD, give me in charge to a good Angel, who may watch over my spirit, and bring me safe through the wickedness of evil spirits that roam under heaven.

And have mercy, &c.

XXI. O CHRIST, Who art the true Light, make my spirit worthy to see with joy the light of Thy glory, at that day when Thou callest me home; and also to rest in hope of eternal good in the mansions of the righteous, until the great day of Thy second coming.

And have mercy, &c.

XXII. O just Judge, when Thou comest in the glory of Thy FATHER to judge the quick and the dead, enter not into judgment with Thy servant, but deliver me from the everlasting fire; and make me to hear Thy blessed voice calling me with the righteous to Thy kingdom of heaven.

And have mercy, &c.

XXIII. O All-Merciful LORD, have mercy on all those who believe in Thee, both of my nation and strangers, known and unknown, on the living and the dead; and grant forgiveness of offences against me both to my enemies and to those who hate me; and turn them from the evil thoughts they have against me, that they may be made worthy of Thy mercy.

And have mercy, &c.

XXIV. LORD of Glory, receive the supplications of Thy servant, and fulfil all my petitions for good, through the intercession of Thine only-begotten SON JESUS CHRIST my SAVIOUR: and to Thee and to the indivisible and Holy Trinity be glory and worship, world without end. Amen.

Note.—In the Armenian Church the children are taught these prayers.

EJACULATORY PRAYERS, OR DEVOUT AFFECTIONS,

Which may be used after meditation, and at other times.

Ejaculatory prayers are short and fervent elevations of the mind and heart to God ; and are so called because they are as golden arrows darted forth to God, piercing the heavens, presenting our requests to God, and testifying the ardent desires and holy affections of a soul seeking after the Fountain of all perfection and goodness. They are a great means of spiritual progress, supporting and cherishing the soul, especially in times of dryness and desolation. This kind of prayer is very brief, easy, and fruitful, if made with fervent affection and tenderness of heart. It has always been practised by the greatest saints. Our own Bishop Ken was accustomed to begin and end all his acts with "Glory be to Thee, O Lord." It is reported of a certain holy man, that he would pass whole nights, repeating fervently these words, "My God, and my all." S. Augustine would often say, "Let me rather die, O Lord, than sin again." Another saint raised his heart to God whenever the clock struck, saying, "Give me, O Lord, Thy love with Thy grace," or, "To Thy greatest glory, O Lord." They may be poured forth at all times of the day, and on all occasions, and are therefore admirably calculated to benefit men of business, and all who are so actively engaged as to leave but little time for regular prayer. To all in affliction, sorrow, sickness, danger, or temptation, they will afford comfort and strength, and fulfil the Apostle's precept, to "pray without ceasing."

<p>O LORD, have mercy on me ; O CHRIST, have mercy on me,</p>	<p>{ Thou compassionate LORD, have mercy on me. And I will believe in Thee. That I may know Thee. That I may love Thee. That my soul may live in Thee. That my flesh may rejoice in Thee. That my life may be perfected in Thee. My SAVIOUR, my health, and my strength.</p>
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O HOLY SPIRIT the PARACLETE, have mercy on me, my Comforter, my Enlightener.

O LORD GOD, Trinity in Unity, have mercy on me. { I praise, I adore Thee, I confess Thee, my Peace, my Hope, my Light, my Glory, my Blessedness ; praise, glory, and thanksgiving be unto Thee at all times, and in all places through everlasting ages.

O LORD, have mercy,
O CHRIST, have mercy on me, { That I may rightly pray to Thee.
That Thou mayest make me worthy to be heard.
And hear Thou my prayer.
And teach me Thy holy will.
And cherish me in Thy love.
And enlighten me with Thy HOLY SPIRIT.
That I may believe in Thee.

O LORD, have mercy on me ;
O CHRIST, have mercy on me, { That I may hope in Thee.
And do Thou deliver me from eternal death.
And grant me true penitence for all my sins.
And grant me remission of all my sins.
And deliver me from all tribulation.
And free me from all uncleanness of body and soul.
And extinguish in me the incentives of lust.
And deliver me from the snares of the devil.
And deliver me from all impure thoughts and from all evil.

Have mercy on me, { O LORD GOD, the FATHER, my Glory and my Life.
O CHRIST, the SAVIOUR, my Health and my Strength.
O SPIRIT, the PARACLETE, my Comforter and Light.

O LORD GOD, Trinity in Unity, have mercy on me.
I praise, I adore, and confess Thee, my Peace, my Hope, &c.

OTHER PRAYERS OR EJACULATIONS FOR EVERY HOUR OF
THE DAY,

Which may be committed to memory.

1. Deprive me not of Thy heavenly and eternal blessing, O LORD.

2. Save me from eternal punishment, O LORD.

3. If I have sinned in word, deed, or even in thought, forgive, O LORD.

4. From all affliction, ignorance, and forgetfulness; from idleness, and hardened indifference, deliver me, O LORD.

5. From all temptations, and from being left to myself, deliver me, O LORD.

6. Enlighten my heart, which the lust of the flesh has darkened, O LORD.

7. If I sin as man, do Thou forgive me, as GOD, O LORD.

8. Oh! behold the weakness of my soul, and send Thy grace to help me, so that Thy holy Name may be glorified in me, O LORD.

9. O JESUS CHRIST, write Thou Thy servant's name in the Book of Life, and give me a peaceful end, O LORD.

10. O, my GOD! I have as yet done no good thing; but of Thy great mercy give me

grace to make a good beginning, O LORD.

11. Sprinkle over my heart the dews of Thy blessing, O LORD.

12. O GOD of heaven and earth, I, impure and abominable, am ashamed of myself; when Thou comest in Thy kingdom, remember me a sinner; according to Thy great mercy, O LORD.

13. Receive me, penitent as I am, and forsake me not, O LORD.

14. Lead me not into temptation, O LORD.

15. Give me a good understanding, O LORD.

16. Give me tears, make me think of death, and grant me sincere repentance, O LORD.

17. Enable me to render unto Thee a good account, O LORD.

18. Give me a spirit of humility, of patience, and of love, O LORD.

19. Give me longsuffering and meekness, O LORD.

20. Plant in me Thy holy fear, as the root of all good, O LORD.

21. Enable me to love

Thee with all my soul, with all my mind and with all my heart, and to keep Thy commandments, O LORD.

22. Keep me from wicked men, from evil spirits, from shameful lusts, and from every action that is not becoming, O LORD.

23. May Thy will be done by me, as Thou biddest, as Thou desirest, and as Thou pleasest, O LORD.

24. May Thy will and not mine be done in all things; for Thou art blessed for ever, O LORD.

Devout Ejaculations to Jesus.¹

O Good JESU, Word of the FATHER, comfort me.

O Good JESU, Lamb of GOD, purify me.

O Good JESU, Master of my heart, teach me.

O Good JESU, Prince of Peace, govern me.

O Good JESU, my refuge, defend me.

O Good JESU, my Master, direct me.

O Good JESU, my Patience, comfort me.

O Good JESU, my SAVIOUR, save me.

O Good JESU, my LORD and my GOD, possess me.

O Good JESU, the way of truth and life, quicken me.

O Good JESU, Light of the world, illuminate me.

O Good JESU, my Judge, justify and absolve me.

O Good JESU, my Mediator, sanctify me.

O Good JESU, Physician of my soul, heal me.

O Good JESU, Sun of Righteousness, cleanse me.

O Good JESU, my Peace, re-create me.

O Good JESU, my King, deliver me.

O Good JESU, Son of David, teach me.

O Good JESU, my Sanctification, deliver me.

O Good JESU, the Blessed Bread, coming down from heaven, feed me.

O Good JESU, my Father, keep me.

O Good JESU, the Joy of my soul, visit me.

O Good JESU, my Helper, help me.

O Good JESU, my Protector, protect me.

O Good JESU, love of my soul, transform me.

O Good JESU, my Mercy, hide me in Thy Wounds.

O Good JESU, the Life of Eternity, receive me in the number of Thine elect.

O Good JESU, my Glory, glorify me in the life everlasting.

¹ From an Ancient MS.

Prayer.

O God, Who didst ascend the Holy Cross, and didst enlighten the darkened world, enlighten our hearts and souls with the Divine virtue of Thy Holy Cross and Passion. Amen.

The Hours.

From the earliest ages certain periods of the day have been set apart as stated times for prayer. The Psalmist was accustomed to pray "at morning, at evening, and at noon-day." (Ps. lv. 17.) "*Seven* times a day do I praise Thee." (Ps. cxix. 164.) And again he says, "At *midnight* I will rise to give thanks." (ver. 62.) The holy Daniel "kneeled on his knees three times a day, and prayed," &c. (vi. 10.) The holy Apostles also observed the 3rd, 6th, and 9th hours of prayer. At the *third* hour "they were all with one accord in one place," when the HOLY GHOST descended on them on the day of Pentecost. At the *sixth*, S. Peter went on the house-top to pray. At the *ninth*, S. Peter and S. John went up into the temple. These three hours of prayer, "with the Morning and Evening," were devoutly observed in the Primitive Church. After a time others were added, making up what are called the Seven Canonical Hours: Mattins and Lauds, Prime, Tierce, Sext, Nones, Vespers, Compline, at each of which some mystery in our Blessed LORD's Life was commemorated. At Mattins, (after 1 a.m.) and Lauds, (in the first twilight,) they called to mind His Birth, His apprehension by Judas and his band, and His Resurrection; at Prime, (about 7 a.m.) the insults and reproaches He endured before Caiaphas and Pilate; at the third hour, (9 a.m.) His mockings, scourgings, and condemnation to the death of the Cross; at the sixth hour, (noon,) His Crucifixion; at the ninth, (3 p.m.) His expiring on the Cross; at Vespers, (6 p.m.) the piercing of His Side; at Compline, (9 p.m.) His taking down from the Cross, and Burial, and the Agony in the Garden. Thus did those holy men of old seek, day by day, to keep CHRIST suffering and crucified, before the eyes of their minds, and to impress the remembrance of His sacred Passion on their hearts. Thus did they strive to follow their LORD's injunction "that men ought always to pray and not to faint," and as true members of His Church on earth, to conform themselves to the prac-

tice of the Church in heaven, which "rests not day and night, saying, Holy, holy, holy, LORD GOD Almighty." The Morning and Evening Services of the Church of England are made up from the Offices for these hours of prayer; the first mainly consists of Mattins, Lauds, and Prime; and Evensong, of Vespers and Compline. The ancient offices for the Canonical Hours will be found in "the Day Hours of the Church of England." They are now in daily use by a large number of devout persons, and should be in the hands of all Churchmen, who have time to use them either wholly or in part. A variety of short petitions are appended to the offices for the third, sixth, and ninth hours, which should be committed to memory. The Hours might thus be observed by all, however much occupied in the business of their callings. These petitions may also be fitly used in Lent by those who are able to say the Offices in full.

TIERCE, OR THE THIRD HOUR (ABOUT 9 A.M.)

O GOD, make speed to save us.

O LORD, make haste to help us.

Glory be to the FATHER, &c.

Our FATHER, &c.

Alleluia, (*or, from Septuagesima to Easter,*)

Praise to Thee, O LORD, we sing,

Glory to the Eternal King.

At the third hour He was clothed with a purple robe, in mockery. His head was pierced with the thorny crown. He carried the Cross on His shoulder to the hill of Calvary; and they crucified Him.

Ÿ. We adore Thee, O CHRIST, and give thanks to Thee.

Rz. For by Thy holy Cross Thou hast redeemed the world.

HYMN. *Nunc sancte nobis.*

Come, HOLY GHOST, Who ever One,
Art with the FATHER and the SON;

Come, HOLY GHOST, our souls possess
With Thy full flood of holiness.

Let mouth and heart and flesh combine
To herald forth our Creed divine;
And love so wrap our mortal frame,
Others may catch the living flame.

This grace on Thy redeemed confer,
FATHER, co-equal SON;

And HOLY GHOST, the Comforter ;
 Eternal Three in One.
 Amen.

Antiphon. O let Thy loving mercy.

PSALM 119, ver. 33—48. *Legem pone.*

Teach me, O LORD, the way of Thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

Make me to go in the path of Thy commandments : for therein is my desire.

Incline my heart unto Thy testimonies : and not to covetousness.

O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

O stablish Thy word in Thy servant : that I may fear Thee.

Take away the rebuke that I am afraid of : for Thy judgments are good.

Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.

Let Thy loving mercy come also unto me, O LORD : even Thy salvation, according unto Thy word.

So shall I make answer unto my blasphemers : for my trust is in Thy word.

O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgments.

So shall I alway keep Thy law : yea, for ever and ever.

And I will walk at liberty : for I seek Thy commandments.

I will speak of Thy testimonies also, even before kings : and will not be ashamed.

And my delight shall be in Thy commandments : which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved : and my study shall be in Thy statutes.

Glory be to the FATHER, &c.

Ver. 49—64. *Memor esto servi tui.*

O think upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

The same is my comfort in my trouble : for Thy word hath quickened me.

The proud have had me exceedingly in derision : yet have I not shrunked from Thy law.

For I remembered Thine everlasting judgments, O LORD : and received comfort.

I am horribly afraid : for the ungodly that forsake Thy law.

Thy statutes have been my songs : in the house of my pilgrimage.

I have thought upon Thy Name, O LORD, in the night-season : and have kept Thy law.

This I had : because I kept Thy commandments.

Thou art my portion, O LORD : I have promised to keep Thy law.

I made my humble petition in Thy presence with my whole heart : O be merciful unto me, according to Thy word.

I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

I made haste, and prolonged not the time : to keep Thy commandments.

The congregations of the ungodly have robbed me : but I have not forgotten Thy law.

At midnight I will rise to give thanks unto Thee : because of Thy righteous judgments.

I am a companion of all them that fear Thee : and keep Thy commandments.

The earth, O LORD, is full of

Thy mercy : O teach me Thy statutes.

Glory be to the FATHER, &c.

Ver. 65—80. *Bonitatem fecisti.*

O LORD, Thou hast dealt graciously with Thy servant : according unto Thy word.

O learn me true understanding and knowledge : for I have believed Thy commandments.

Before I was troubled, I went wrong : but now have I kept Thy word.

Thou art good and gracious : O teach me Thy statutes.

The proud have imagined a lie against me : but I will keep Thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath been in Thy law.

It is good for me that I have been in trouble : that I may learn Thy statutes.

The law of Thy mouth is dearer unto me : than thousands of gold and silver.

Thy hands have made me and fashioned me : O give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me : because I have put my trust in Thy word.

I know, O LORD, that Thy judgments are right : and that Thou of very faithfulness hast caused me to be troubled.

O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.

O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.

Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.

Let such as fear Thee, and have known Thy testimonies : be turned unto me.

O let my heart be sound in Thy statutes : that I be not ashamed.

Glory be to the FATHER, &c.

ON WEEK-DAYS.

Ant. O let Thy loving mercy come unto me, that I may live.

(According to the *Sarum Primer* the following *Psalms* were used at Tierce :—*Ps.* 120, *Ad Dominum* ; 121, *Levavi oculos* ; 122, *Lætatus sum* ; with the *Antiphon* following :

Ant. When Thou wert ineffably born of a Virgin, then were the Scriptures fulfilled ; as the rain upon a fleece of wool Thou didst descend, that Thou mightest save mankind ; we praise Thee, O our GOD.)

The Chapter.

Jer. xvii. 14.

Heal me, O LORD, and I shall be healed : save me, and I shall be saved ; for Thou art my praise.

Thanks be to GOD.

Rz. Heal my soul, for I have sinned against Thee.

Y. I said, LORD, be merciful unto me.

Rz. For I have sinned against Thee.

Y. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

Rz. Heal my soul, for I have sinned against Thee.

Ÿ. Thou hast been my succour.

Rz. Leave me not, neither forsake me, O GOD of my salvation.

Ÿ. O LORD, hear my prayer.

Rz. And let my cry come unto Thee.

On Sundays, when the Sunday Psalms are to be said at Lauds, here is said immediately the Collect, which is always that appointed to be said at Lauds; but on Week-days, except from Easter to Trinity, here follows,

LORD, have mercy upon us.

CHRIST, have mercy, &c.

LORD, have mercy, &c.

Our FATHER, &c.

Ÿ. I said, LORD, be merciful unto me.

Rz. Heal my soul, for I have sinned against Thee.

Ÿ. Turn Thee again, O LORD, at the last.

Rz. And be gracious unto Thy servants.

Ÿ. Let Thy merciful kindness, O LORD, be upon us.

Rz. As we do put our trust in Thee.

Ÿ. Let Thy priests be clothed with righteousness.

Rz. And Thy saints sing with joyfulness.

Ÿ. O LORD, save the Queen.

Rz. And mercifully hear us when we call upon Thee.

Ÿ. O GOD, save Thy servants and handmaidens.

Rz. Which put their trust in Thee.

Ÿ. O LORD, save Thy people.

Rz. And bless Thine inheritance.

Ÿ. Peace be within Thy walls.

Rz. And plenteousness within Thy palaces.

Ÿ. Let us pray for the dead in CHRIST.

Rz. Grant them, O LORD, eternal rest, and let everlasting light shine upon them.

Ÿ. Hearken unto my voice, O LORD, when I cry unto Thee.

Rz. Have mercy upon me, and hear me.

[ON SUNDAYS.]

Ant.

To FATHER, SON, and HOLY GHOST,
The GOD Whom we adore;
Be glory as it was, is now,
And shall be evermore.

The Chapter.

2 Cor. xiii. 14.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with us all. Amen.

Rz. Thanks be to GOD.

Ÿ. Incline my heart unto

Thy testimonies, and not to covetousness.

Ÿ. Turn away mine eyes, lest they behold vanity, and quicken Thou me in Thy way.

Rz. And not to covetousness.

Ÿ. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

Rz. Incline my heart unto Thy testimonies, and not to covetousness.

Ÿ. I said, LORD, be merciful unto me.

Rz. Heal my soul, for I have sinned against Thee.]

The Chapter.

S. John xiv. 26, 27.

But the Comforter, which is the HOLY GHOST, Whom the FATHER will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.

Rz. Thanks be to GOD.

Prayers for the Third Hour.

O LORD JESUS CHRIST! SON of the living GOD, Who, at the third hour of the day, wast led to suffer the death of the Cross for the salvation of the world, we humbly pray Thee, that, by Thy Cross and Passion, Thou wouldest graciously blot out all our sins, and mercifully bring us to the glory of Thy kingdom, Who livest and reignest, GOD, world without end. Amen.

O LORD JESU CHRIST, Thou SON of GOD, Thou Word of the FATHER that enlightenest every man that cometh into the world, have mercy upon me; enlighten my soul with Thy Spirit; the Spirit that giveth life; the Spirit of wisdom and forgiveness; the Spirit of holiness and of righteousness; the Spirit of power that is able to overcome all temptations of the devil. Amen.

O heavenly King, Thou Comforter and Spirit of Truth, Who art in every place, and Who fillest the whole world with the treasures of Thy goodness, and Who givest life; deign to come into my heart and abide there: and cleanse me from all impurity, O Thou Good SPIRIT, and save my soul alive. Amen.

O my SAVIOUR, as Thou didst come to Thy disciples to give them Thy peace, abide with me; breathe Thy life into me and save my soul alive.

LORD, have mercy upon me.

CHRIST, have mercy upon me.

LORD, have mercy upon me.

Our FATHER, &c.

Additional Prayers for Lent.

O Thou, Who wast falsely apprehended and betrayed, deliver me from the false apprehensions and treacheries of men, and grant that I may never withdraw myself from Thee ; but learn by Thy example to do good with cheerfulness, and to suffer evil with patience. Amen.

O Blessed LORD, Thou didst deliver Thyself to the violence of Thine enemies, suffering them to bind, deride, scourge, and abuse Thee most inhumanly ; Grant, I beseech Thee, that the sins of my hands may be loosed by the binding of Thine ; that the scourges due for my sins may be acquitted by Thine ; let all my vain thoughts and affections be confounded by the indignities cast on Thee. Grant that, whenever Thou callest me thereto, I may not only be bound, but ready to die for Thee. Amen.

O, by these bonds of Thine, deliver me from the chains of eternal darkness, and bind all our hearts and souls to Thee, in the bonds of strong obedience and everlasting love ; and dissolve all the bands of my sins, for Thy mercies' sake, Who, with the FATHER and the HOLY SPIRIT, livest and reignest, One God. Amen.

Have mercy upon me, O LORD JESU, and grant that for Thy sake Who wast stript, mocked, spit upon, wounded, and derided for me, I may patiently bear the loss of all things, and the derision of all men for Thee.

O LORD, Who didst breathe Thy Holy Spirit upon Thy disciples ; and didst send Him upon Thy holy Apostles assembled at the third hour ; take Him not away from me, good LORD, but send Him afresh unto me, and make me to know wisdom inwardly. Amen.

Y. Make me a clean heart, O God ;

Rz. And renew a right spirit within me.

Y. Cast me not away from Thy Presence ;

Rz. And take not Thy Holy Spirit from me.

SEXT, OR THE SIXTH HOUR (ABOUT NOON.)

O GOD, make speed, &c.

O LORD, &c.

Glory be to the FATHER, &c.

Our FATHER, &c.

Alleluia, (*or from Septuagesima to Easter,*)

Praise to Thee, O LORD, we sing,

Glory to the Eternal King!

At the sixth hour JESUS hung nailed to the Cross, between two thieves. He was offered vinegar and gall to satiate His tormenting thirst. The Lamb of GOD was reviled by His enemies.

Ÿ. We adore Thee, O CHRIST, and give thanks to Thee.

Rz. For by Thy holy Cross Thou hast redeemed the world.

HYMN. *Rector potens.*

O GOD, the LORD of place and time,

Who orderest all things prudently;

Brightening with beams the opening prime,

And burning in the mid-day sky;

Quench Thou the fires of hate and strife,

The wasting fevers of the heart;

From perils guard our feeble life,

And to our souls Thy peace impart.

This grace on Thy redeem'd confer,

FATHER, co-equal SON,
And HOLY GHOST, the Comforter;

Eternal Three in One. Amen.

Ant. Let me not.

PSALM 119, ver. 81—96. *Defecit anima mea.*

My soul hath longed for Thy salvation : and I have a good hope because of Thy word.

Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me?

For I am become like a bottle in the smoke : yet do I not forget Thy statutes.

How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me?

The proud have digged pits for me : which are not after Thy law.

All Thy commandments are true : they persecute me falsely ; O be Thou my help.

They had almost made an end of me upon earth : but I forsook not Thy commandments.

O quicken me after Thy loving-kindness : and so shall I keep the testimonies of Thy mouth.

O LORD, Thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : Thou hast laid the foundation of the earth, and it abideth.

They continue this day according to Thine ordinance : for all things serve Thee.

If my delight had not been in Thy law : I should have perished in my trouble.

I will never forget Thy commandments : for with them Thou hast quickened me.

I am Thine, O save me : for I have sought Thy commandments.

The ungodly laid wait for me to destroy me : but I will consider Thy testimonies.

I see that all things come to an end : but Thy commandment is exceeding broad.

Glory be to the FATHER, &c.

Ver. 97—112. *Quomodo dilexi !*

LORD, what love have I unto Thy law : all the day long is my study in it.

Thou through Thy commandments hast made me wiser than mine enemies : for they are ever with me.

I have more understanding than my teachers : for Thy testimonies are my study.

I am wiser than the aged : because I keep Thy commandments.

I have refrained my feet from every evil way : that I may keep Thy word.

I have not shrunk from Thy judgments : for Thou teachest me.

O how sweet are Thy words unto my throat : yea, sweeter than honey unto my mouth.

Through Thy commandments I get understanding : therefore I hate all evil ways.

Thy word is a lantern unto my feet : and a light unto my paths.

I have sworn, and am steadfastly purposed : to keep Thy righteous judgments.

I am troubled above measure : quicken me, O LORD, according to Thy word.

Let the free-will offerings of my mouth please Thee, O LORD : and teach me Thy judgments.

My soul is always in my hand : yet do I not forget Thy law.

The ungodly have laid a snare for me : but yet I swerved not from Thy commandments.

Thy testimonies have I claimed as mine heritage for ever : and

why? they are the very joy of my heart.

I have applied my heart to fulfil Thy statutes alway : even unto the end.

Glory be to the FATHER, &c.

Ver. 113—128. *Iniquos odio habui.*

I hate them that imagine evil things : but Thy law do I love.

Thou art my defence and shield : and my trust is in Thy word.

Away from me, ye wicked : I will keep the commandments of my GOD.

O stablish me according to Thy word, that I may live : and let me not be disappointed of my hope.

Hold Thou me up, and I shall be safe : yea, my delight shall be ever in Thy statutes.

Thou hast trodden down all them that depart from Thy statutes : for they imagine but deceit.

Thou puttest away all the ungodly of the earth like dross : therefore I love Thy testimonies.

My flesh trembleth for fear of Thee : and I am afraid of Thy judgments.

I deal with the thing that is lawful and right : O give me not over unto mine oppressors.

Make Thou Thy servant to delight in that which is good : that the proud do me no wrong.

Mine eyes are wasted away with looking for Thy health : and for the word of Thy righteousness.

O deal with Thy servant according unto Thy loving mercy : and teach me Thy statutes.

I am Thy servant, O grant me understanding : that I may know Thy testimonies.

It is time for Thee, LORD, to lay to Thine hand : for they have destroyed Thy law.

For I love Thy commandments : above gold and precious stone.

Therefore hold I straight all

Thy commandments : and all false ways I utterly abhor.

Glory be to the FATHER, &c.

Ant. Let me not be disappointed of my hope.

(According to the Sarum Primer, these Psalms were used:—123, *Ad te levavi*; 124, *Nisi quia Dominus*; 125, *Qui confidunt*; with the following Antiphon:

They placed over His head His accusation written, JESUS of Nazareth, the King of the Jews.)

ON WEEK-DAYS.

The Chapter.

1 Thess. v. 21, 22.

Prove all things; hold fast that which is good. Abstain from all appearance of evil.

Rz. Thanks be to GOD.

Rz. I will always give thanks unto the LORD.

V. His praise shall ever be in my mouth.

Rz. I will always give thanks.

V. Glory be to the FATHER, and to the SON : and to the HOLY GHOST.

Rz. I will always give thanks unto the LORD.

V. The LORD is my Shepherd, therefore shall I lack nothing.

Rz. He shall feed me in a green pasture.

V. O LORD, hear my prayer;

Rz. And let my cry come unto Thee.

On Sundays, and when the Sunday Psalms, &c., as at the third hour, p. 65.

[ON SUNDAYS.]

Ant.

To GOD the FATHER, SON,
And SPIRIT, ever blest:
Eternal Three in One,
All glory be address'd.

The Chapter.

1 S. John v. 7.

There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST; and these Three are One.

Rz. Thanks be to GOD.

Rz. O LORD, Thy Word endureth for ever in heaven.

V. Thy truth also remaineth from one generation to another.

Rz. For ever in heaven.

V. Glory be to the FATHER, and to the SON : and to the HOLY GHOST.

Rz. O LORD, Thy Word endureth for ever in heaven.

V. The LORD is my Shepherd, therefore can I lack nothing.

Rz. He shall feed me in a green pasture.]

The Chapter.

S. Matth. xxvii. 27—31.

Then the soldiers of the go-

vernor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying,

Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

Rz. Thanks be to God.

Prayers for the Sixth Hour.

O Thou, Who wast nailed to the Cross on the sixth day on account of the sin of Adam in Paradise, and Who wast hanging on the Cross at the sixth hour, blot out the handwriting of my sins, O JESUS, my GOD, and save me.

O CHRIST our GOD, Thou didst shed abroad salvation on the earth, when Thou didst stretch Thy holy Hands upon the Cross. Therefore do all nations cry aloud unto Thee, O LORD; for to Thee belong honour and glory.

O CHRIST our GOD, I worship Thee, and beseech Thee to forgive me all my sins. For Thou didst take up and bear Thy Cross of Thine own will, in order to give life to those whom Thou hadst created, and to save them from the bondage of the enemy.

I cry unto Thee and I give thanks unto Thee, for that Thou hast filled us all with joy, O SAVIOUR, since Thou didst come to save the world. O LORD, Thine is the glory and the praise, world without end. Amen.

From Eastern Offices.

LORD, have mercy on me and help me.

I thank Thee, O LORD Almighty, FATHER of our LORD GOD and SAVIOUR JESUS CHRIST, and I glorify Thee, for that Thou hast made the hour of the sufferings of Thy only-begotten SON, an hour of prayer and of supplication. Accept my prayer; and rend in pieces the account of my sins, that is written against me, as Thou didst rend, on the Cross at this sacred hour, Thy only-begotten SON JESUS, the SAVIOUR of my soul; Who Himself has destroyed the whole strength of the enemy, and has thus given us a time of repenting and a peaceful existence, in which I may rejoice and magnify Thy holy Name. And grant that when I stand before the awful

and just tribunal of Thy only-begotten SON JESUS our LORD, I may not be condemned. For unto Thee, O FATHER Eternal, and to Thy SON, Who is one with Thee and the HOLY GHOST, be glory now and ever, world without end. Amen.

Have mercy upon me, O LORD ; plant in my heart, I beseech Thee, gentleness and patience, a meek and longsuffering spirit, quietness of mind and stability of soul, that I may never more be excited by anger, or by peevish or revengeful feelings. Amen.

Give me patience in all injuries, and content in all conditions and changes. May I with charity return good for evil. Deliver me from an evil tongue, and from an angry contentious spirit. Let Thy example convert me, Thy gentleness soften me, Thy sufferings and stripes heal me, Thy blood cleanse me, and Thy death satisfy for and save me. Amen.

The Lesson.

Gal. ii. 20.

I am crucified with CHRIST ;
nevertheless I live ; yet not I,

but CHRIST liveth in me ; and the
life which I now live in the flesh,
I live by the faith of the SON of
God, Who loved me and gave
Himself for me.

Additional Prayers for Lent.

O let Thy most precious Blood, which issued out of all Thy Wounds, wash me clean, and keep me so. Take me into the embraces of Thine unalterable and everlasting love ; for Thou hast opened Thine heart to receive me ; let me never be separated from Thee ; let Thy patience and love on the Cross reconcile me to all persons and sufferings ; let the peace of Thy Cross reconcile me to the FATHER, and bring me peace of conscience ; let Thy pains mortify my evil and corrupt affections ; let Thy victory give me victory over all my spiritual enemies ; let Thy patience satisfy for my impatience, Thy obedience for my disobedience, Thy humility for my pride, Thy love, for all my uncharitableness, and make me conformable to Thee.

By Thy loud cries to Thy FATHER, hear my prayers, and let my cry come unto Thee.

By the vinegar and gall, make all sin bitter unto me.

By the commendation of Thy Soul into Thy FATHER'S

Hands, receive mine into Thy protection here, and to Thy everlasting glory hereafter.

By all Thy unknown sufferings,

By all Thine agonies during the long hours Thou didst hang on the Cross,

By Thine anguish when forsaken of the FATHER,

Have mercy upon me.

By the immensity of Thy love, have mercy upon me, and fill me with the love of Thee. Be Thou, O Blessed LORD, the supreme object of my love, and the life of my soul. Amen.

For the Conversion of Sinners.

O Thou, Who hanging on the tree, didst make satisfaction for the sins of the world, have mercy upon all men. Convert the hardened, convince heretics, bring back schismatics, call in the Jews, and bring the fulness of the Gentiles. Make all the profane to tremble at Thy Word. Inflame the lukewarm with holy zeal for Thee. Have pity on those who are unmindful of their own souls, and bring all to the obedience of Thee.

O Holy FATHER, accept the propitiatory Sacrifice of Thy Eternal SON, for the satisfaction and salvation of all returning, sinful, penitent souls. Bring the ignorant to know Thee and the love of Thy SON, and give them unfeigned repentance and true faith. Convince and convert those (N. or M.) for whom I am especially bound to pray. Amen.

NONE, OR THE NINTH HOUR (3 P.M.)

O GOD, make speed, &c.

O LORD, &c.

Glory be to the FATHER,
&c.

Our FATHER, &c.

Alleluia (*or, from Septuagesima to Easter,*)

Praise to Thee, O LORD, we
sing,

Glory to the Eternal King.

At this hour the LORD JESUS expired, commending His Spirit, with a loud cry, into the hands of His FATHER. The soldier pierced His Side with a spear. The earth trembled, and the sun was darkened.

Ÿ. We adore Thee, &c.

Rz. Because Thou hast, &c.

HYMN. *Rerum Deus tenax
vigor.*

O GOD, unchangeable and true,
Of all the life and power;
Dispensing light and silence
through

Every successive hour :

LORD, brighten our declining
day,

That it may never wane;
Till death, when all things
round decay,

Brings back the morn again.

This grace on Thy redeem'd
confer,

FATHER, co-equal SON,
And HOLY GHOST, the Com-
forter;

Eternal Three in One. Amen.

Ant. Give me understand-
ing.

PSALM 119, ver. 129—144. *Mi-
rabilia.*

Thy testimonies are wonderful :
therefore doth my soul keep them.

When Thy word goeth forth :
it giveth light and understanding
unto the simple.

I opened my mouth, and drew
in my breath : for my delight was
in Thy commandments.

O look Thou upon me, and be
merciful unto me : as Thou usest
to do unto those that love Thy
Name.

Order my steps in Thy word :
and so shall no wickedness have
dominion over me.

O deliver me from the wrong-
ful dealings of men : and so shall
I keep Thy commandments.

Show the light of Thy coun-
tenance upon Thy servant : and
teach me Thy statutes.

Mine eyes gush out with wa-
ter : because men keep not Thy
law.

Righteous art Thou, O LORD :
and true is Thy judgment.

The testimonies that Thou hast
commanded : are exceeding righ-
teous and true.

My zeal hath even consumed
me : because mine enemies have
forgotten Thy words.

Thy word is tried to the utter-
most : and Thy servant loveth it.

I am small, and of no reputa-
tion : yet do I not forget Thy
commandments.

Thy righteousness is an ever-
lasting righteousness : and Thy
law is the truth.

Trouble and heaviness have
taken hold upon me : yet is my
delight in Thy commandments.

The righteousness of Thy tes-
timonies is everlasting : O grant
me understanding, and I shall
live.

Glory be to the FATHER, &c.

Ver. 145—160. *Clamavi in toto
corde meo.*

I call with my whole heart :
hear me, O LORD, I will keep Thy
statutes.

Yea, even unto Thee do I call :
help me, and I shall keep Thy
testimonies.

Early in the morning do I cry
unto Thee : for in Thy word is
my trust.

Mine eyes prevent the night-
watches : that I might be occu-
pied in Thy words.

Hear my voice, O LORD, ac-
cording unto Thy loving-kind-
ness : quicken me, according as
Thou art wont.

They draw nigh that of malice
persecute me : and are far from
Thy law.

Be Thou nigh at hand, O LORD :
for all Thy commandments are
true.

As concerning Thy testimonies,
I have known long since : that
Thou hast grounded them for
ever.

O consider mine adversity, and

deliver me : for I do not forget Thy law.

Avenge Thou my cause, and deliver me : quicken me, according to Thy word.

Health is far from the ungodly : for they regard not Thy statutes.

Great is Thy mercy, O LORD : quicken me, as Thou art wont.

Many there are that trouble me and persecute me : yet do I not swerve from Thy testimonies.

It grieveth me when I see the transgressors : because they keep not Thy law.

Consider, O LORD, how I love Thy commandments : O quicken me, according to Thy loving-kindness.

Thy word is true from everlasting : all the judgments of Thy righteousness endure for evermore.

Glory be to the FATHER, &c.

Ver. 161—176. *Principes persecuti sunt.*

Princes have persecuted me without a cause : but my heart standeth in awe of Thy word.

I am as glad of Thy word : as one that findeth great spoils.

As for lies, I hate and abhor them : but Thy law do I love.

Seven times a day do I praise Thee : because of Thy righteous judgments.

Great is the peace that they have who love Thy law : and they are not offended at it.

LORD, I have looked for Thy saving health : and done after Thy commandments.

My soul hath kept Thy testimonies : and loved them exceedingly.

I have kept Thy commandments and testimonies : for all my ways are before Thee.

Let my complaint come before Thee, O LORD : give me understanding, according to Thy word.

Let my supplication come be-

fore Thee : deliver me according to Thy word.

My lips shall speak of Thy praise : when Thou hast taught me Thy statutes.

Yea, my tongue shall sing of Thy word : for all Thy commandments are righteous.

Let Thine hand help me : for I have chosen Thy commandments.

I have longed for Thy saving health, O LORD : and in Thy law is my delight.

O let my soul live, and it shall praise Thee : and Thy judgments shall help me.

I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

Glory be to the FATHER, &c.

Ant. Give me understanding, according to Thy Word.

(According to the Sarum Primer, these Psalms were used :—126, *In convertendo* ; 127, *Nisi Dominus* ; 128, *Beati omnes, with the following Antiphon* :

The root of Jesse hath budded ; a star hath arisen in Jacob ; a Virgin hath brought forth a SAVIOUR. We praise Thee, O our GOD !)

The Chapter.

S. Matth. xxvii. 45, 46.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour JESUS cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My GOD, My GOD, why hast Thou forsaken Me?

Rz. Thanks be to GOD.

ON WEEK-DAYS.

The Chapter.

Gal. vi. 2.

Bear ye one another's burdens,
and so fulfil the law of CHRIST.

Rz. Thanks be to GOD.

Rz. O deliver me, and be
merciful unto me.

Ÿ. My foot standeth right:
I will praise the LORD in the
congregations.

Rz. And be merciful unto
me.

Ÿ. Glory be to the FA-
THER, and to the SON: and
to the HOLY GHOST.

Rz. O deliver me, and be
merciful unto me.

Ÿ. O cleanse Thou me
from my secret faults.

Rz. Keep Thy servant also
from presumptuous sins.

Ÿ. O LORD, hear my
prayer;

Rz. And let my cry come
unto Thee.

On Sundays, and when the

*Sunday Psalms, &c. (as on
page 65.)*

[ON SUNDAYS.

Ant. Of Him, and through
Him, and to Him, are all
things: to Him be glory for
ever.

The Chapter.

Eph. iv. 5, 6; Rom. i. 25.

One LORD, one Faith, one Bap-
tism, one GOD, and FATHER of
all, Who is above all, and through
all, and in you all, Who is blessed
for ever.

Rz. I call with my whole
heart: hear me, O LORD.

Ÿ. I will keep Thy sta-
tutes.

Rz. Hear me, O LORD.

Ÿ. Glory be to the FA-
THER, and to the SON: and
to the HOLY GHOST.

Rz. I call with my whole
heart: hear me, O LORD.

Ÿ. O cleanse Thou me
from my secret faults.

Rz. Keep Thy servant also
from presumptuous sins.]

Prayers for the Ninth Hour.

O LORD JESU CHRIST, Who didst taste death on the
Cross at the ninth hour for our sake, slay within me all de-
sires of the flesh.

Rz. And save Thou me.

O Thou Who didst yield Thy Spirit into the hands of Thy
FATHER, while hanging on the Cross at the ninth hour; and
Who didst bring into Thy kingdom the penitent thief, who
was crucified with Thee; Do not, ah! do not forget me, O
Thou that art Good; do not think scorn of me; but purify
my soul, and shed abroad Thy light in my understanding.

And make me partaker of the grace of Thy Eternal Mysteries, so that when I have tasted Thy lovingkindness, I may sing unto Thee without ceasing. Yea, I will delight above all things, in Thy beauty and goodness, O CHRIST my GOD.

R^y. And save Thou me.

O Thou, that art good, Who wast Born of the Virgin, and wast raised up on the Cross for our sake, Thou hast destroyed death by Thy death; and Thou hast brought to light the resurrection from the dead. O GOD, do not cast behind Thee those whom Thou hast created with Thine own hands, but show forth Thy love for them, O Lover of men.

Save, O LORD, Thy servant, who humbles himself before Thee; do not cast him off for ever; and do not send him away empty, nor break Thy covenant; do not take Thy mercy from him, but remember me as Thou didst Abraham Thy friend, Isaac Thy servant, and Israel Thy people. Amen.

When the thief saw the LORD of Life hanging on the Cross, he believed and confessed.

But O Thou, Who rulest over all things, and Who art raised above all things, remember me, O LORD, and all *sick and dying persons*, when Thou comest into Thy kingdom.

O Thou that art good, Who didst receive the confession of the thief on the Cross, accept my own as well; even of me, who am under sentence of death on account of my sins. I confess my sins unto Thee, together with that thief, and with him also I look upon Thee, my SAVIOUR and my GOD, and I cry unto Thee with him;

Remember me, oh! remember me when Thou comest into Thy kingdom. Remember all the *faithful departed*.

Additional Prayers for Lent.

By this Thy death have mercy upon me; kill, crucify, and destroy in me all sin, and let me henceforth live unto Thee.

By that precious water and Blood shed for me, have mercy upon me; wash, cleanse, purify, heal my wounded and defiled soul. Then, Blessed JESU, did the Holy Sacraments flow from Thy sacred Side; the water by which we are regenerated, the Blood by which we are redeemed. Give me evermore the virtue and benefit thereof.

Hide me in Thy pierced Side, till the indignation be overpast.

By Thy prevailing Death give me life ; and by Thy Resurrection, glory.

Blessed LORD, enclose my soul in Thy pierced Heart, for there I delight to dwell, there to live, and draw life and salvation from Thee. Thy wounded Heart is my sanctuary, my comfort in sorrow, my refuge in trouble ; here let me die, and be secure for ever. O nourish me in It, fill me with that love which made It, and I will return all in thanksgivings and love to Thee.

COMPLINE, (AT BED-TIME.)

(From the ancient Sarum Use.)

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

V. Turn us, O GOD our SAVIOUR.

R. And let Thine anger cease from us.

V. O GOD, make speed to save us.

R. O LORD, make haste to help us.

V. Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

R. As it was in the beginning, is now, and ever shall be : world without end.

Amen.

Alleluia. (From Septuagesima to Holy Week is said instead,)

Praise to Thee, O LORD, we sing,
Glory to the Eternal King !

Ant. Have mercy.

PSALM 4. *Cum invocarem.*

Hear me when I call, O GOD of my righteousness : Thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

Know this also, that the LORD hath chosen to Himself the man that is godly : when I call upon the LORD, He will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the LORD.

There be many that say : Who will show us any good ?

LORD, lift Thou up : the light of Thy countenance upon us.

Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

I will lay me down in peace, and take my rest : for it is Thou,

LORD, only, that makest me dwell in safety.

Glory be to the FATHER, &c.

PSALM 31. *In Te, Domine.*

In Thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in Thy righteousness.

Bow down Thine ear to me : make haste to deliver me.

And be Thou my strong rock, and house of defence : that Thou mayest save me.

For Thou art my strong rock, and my castle : be Thou also my guide, and lead me for Thy Name's sake.

Draw me out of the net, that they have laid privily for me : for Thou art my strength.

Into Thy hands I commend my spirit : for Thou hast redeemed me, O LORD, Thou GOD of truth.

Glory be to the FATHER, &c.

PSALM 91. *Qui habitat.*

Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

I will say unto the LORD, Thou art my hope, and my strong hold : my God, in Him will I trust.

For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou

behold : and see the reward of the ungodly.

For Thou, LORD, art my hope : Thou hast set Thine house of defence very high.

There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his 'ove upon Me, therefore will I deliver him : I will set him up, because he hath known My Name.

He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

With long life will I satisfy him : and show him My salvation.

Glory be to the FATHER, &c.

PSALM 134. *Ecce nunc.*

Behold now, praise the LORD : all ye servants of the LORD ;

Ye that by night stand in the house of the LORD : even in the courts of the house of our God.

Lift up your hands in the sanctuary : and praise the LORD.

The LORD that made heaven and earth : give thee blessing out of Zion.

Glory be to the FATHER, &c.

Ant. Have mercy upon me, and hearken unto my prayer.

This Antiphon is always said unless some other be appointed, (see p. 81.)

The Chapter.

Jer. xiv. 9.

Thou, O LORD, art in the midst of us, and we are called by Thy Name; leave us not.

This is said daily, except from Maundy Thursday to Low Sunday inclusive, (see p. 82.)

Rz. Thanks be to GOD.

HYMN. *Te lucis ante terminum.*

Before the ending of the day,
Creator of the world, we pray,
That with Thy wonted favour,
Thou
Would'st be our Guard and
Keeper now.

From all ill dreams defend our
eyes,
From nightly fears and fan-
tasies :
Tread under foot our ghostly
foe,
That no pollution we may
know.

O FATHER, that we ask be
done,
Through JESUS CHRIST, Thine
only SON ;
Who with the HOLY GHOST
and Thee,
Shall live and reign eternally.
Amen.

Ÿ. Keep me as the apple
of an eye.

Rz. Hide me under the
shadow of Thy wings.

Ant. Come, O LORD.

S. LUKE II. 29. *Nunc dimittis.*

LORD, now lettest Thou Thy
servant depart in peace : accord-
ing to Thy word.

For mine eyes have seen : Thy
salvation,

Which Thou hast prepared :
before the face of all people ;

To be a light to lighten the
Gentiles : and to be the glory of
Thy people Israel.

Glory be to the FATHER, &c.

Ant. Come, O LORD, and
visit us in peace ; that we
may rejoice before Thee with
a perfect heart.

LORD, have mercy, &c.

CHRIST, have mercy, &c.

LORD, have mercy, &c.

Our FATHER, &c.

I believe in GOD, &c.

Ÿ. Let us bless the FA-
THER, the SON, and the HOLY
GHOST.

Rz. Let us bless and exalt
Him for ever.

Ÿ. Blessed be Thou, O
LORD, in the firmament of
heaven.

Rz. And greatly to be
praised, and glorious and
highly exalted for evermore.

Ÿ. May the Almighty and
merciful GOD bless us, and
keep us.

Rz. Amen.

Ÿ. I will confess unto the
LORD, for He is gracious, and
His mercy endureth for ever.

*Then say the following Con-
fession, or one from Even-
ing Prayers.*

We confess to GOD Almighty, the FATHER, the SON, and the HOLY GHOST, in the sight of the whole company of heaven, that we have sinned exceedingly in thought, word, and deed, (*especially . . .*) of our own fault, our own great fault; therefore we pray GOD to have mercy on us. Amen.

Almighty GOD, have mercy on us, and bring us to everlasting life. Amen.

The Almighty and merciful GOD, grant me absolution and remission of all my sins, space for true repentance, amendment of life, and the grace and consolation of the HOLY SPIRIT. Amen.

Ÿ. Wilt Thou not turn again, and quicken us, O LORD?

Rz. That Thy people may rejoice in Thee.

Ÿ. Show us Thy mercy, O LORD:

Rz. And grant us Thy salvation.

Ÿ. Vouchsafe, O LORD,

Rz. To keep us this night without sin.

Ÿ. O LORD, have mercy upon us,

Rz. Have mercy upon us.

Ÿ. O LORD, let Thy mercy lighten upon us;

Rz. As our trust is in Thee.

Ÿ. Turn us again, Thou God of Hosts.

Rz. Show the light of Thy countenance, and we shall be whole.

Ÿ. O LORD, hear my prayer;

Rz. And let my cry come before Thee.

Let us pray.

Lighten our darkness, we beseech Thee, O LORD; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only SON, our SAVIOUR JESUS CHRIST. Amen.

May the souls of the faithful, through the mercy of GOD, rest in peace. Amen.

Here add one of the short Evening Prayers, (page 95,) or your usual Night Prayers.

ANTIPHONS, CHAPTERS, AND HYMNS FOR THE SEASONS.

ANTIPHONS TO PSALMS.

Christmas. Unto us is born this day, in the city of David, a SAVIOUR, which is CHRIST the LORD.

Circumcision. When the LORD was born, the choirs of angels sang, saying, Salvation to our GOD, which sitteth upon the throne, and unto the LORD.

Epiphany. Thou hast appeared, O CHRIST, Thou

Light of Light, to Whom the wise men bring gifts. Alleluia, Alleluia, Alleluia.

Lent. LORD, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart.

Easter and Whitsuntide. Alleluia! Alleluia! Alleluia!

Lent and Passion-tide.—
Response to the Chapter.

Rz. I will lay me down in peace and take my rest.

Ÿ. I will not suffer mine eyes to sleep, nor mine eyelids to slumber.

Rz. I will take my rest.

Ÿ. Glory be to the FATHER, &c.

Rz. Into Thy hands I commend my spirit.

Ÿ. For Thou hast redeemed me, O LORD! Thou GOD of Truth.

HYMNS.

Christmas. Salvator mundi Domine, O SAVIOUR of the world forlorn, &c.

Epiphany. Christe, qui Lux, CHRIST, Who art the Light and Day, &c.

Low Sunday. Jesu Salvator mundi, JESU, Who brought'st Redemption nigh, &c.

Ascension. Jesu, nostra Redemptio, JESU, Redemption all Divine, &c.

Whitsun-Day. Veni Sancte

Spiritus, Come, Thou Holy Paraclete, &c.

ANTIPHONS TO NUNC DIMITTIS.

To be said before and after it.

Christmas Eve. Watch and pray; for ye know not when the time is. Watch ye therefore, for ye know not when the LORD cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping.

Christmas. Alleluia. The WORD WAS MADE FLESH. Alleluia! And dwelt among us. Alleluia. Alleluia.

1st to 3rd Sunday in Lent. When thou seest the naked, cover thou him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and the glory of the LORD shall be thy rereward.

3rd Sunday to Passion Sunday. In the midst of life we are in death, &c., (see *Burial Service*.)

This is added after, on Saturdays.

Ÿ. Cast me not away in the time of age: forsake me not when my strength faileth me.

Rz. Yet, O LORD GOD most Holy, O LORD most mighty, O Holy and most

merciful SAVIOUR, deliver us not into the bitter pains of eternal death.

Ÿ. Shut not Thy merciful ears to our prayer.

Rz. O LORD, most Mighty, O Holy and most Merciful SAVIOUR, &c.

Ÿ. Thou knowest, O LORD, the secrets of our hearts: shut not Thy merciful ears to our prayers.

Rz. O Holy and most Merciful SAVIOUR, deliver us not, &c.

Passion Sunday. O King, glorious among Thy saints, Who art ever to be praised, and yet infinitely above us, Thou, LORD, art in the midst of us, and we are called by Thy Name; leave us not, O our GOD; and in the Day of Judgment vouchsafe to number us among Thy saints, O King most Blessed.

On Saturday and Palm Sunday is said the following,

Ÿ. O King most Blessed,

govern Thy servants in the right way.

Rz. Among Thy saints, O King most Blessed.

Ÿ. By holy fasts to amend our sinful lives.

Rz. O King most Blessed, govern Thy servants, &c.

Ÿ. To duly keep Thy Paschal Feast.

Rz. Among Thy saints, O King most Blessed.

Easter. Alleluia!

The LORD is risen! Alleluia! as He said, Alleluia!

Ascension. Alleluia!

CHRIST is gone up on high! Alleluia! and led captivity captive! Alleluia! Alleluia!

Whitsuntide. Alleluia!

The Comforter, Which is the HOLY GHOST! Alleluia! shall teach you all things! Alleluia! Alleluia!

Trinity Sunday. LORD, grant us Thy light, that being rid of the darkness of our hearts, we may come to the True Light, Which is CHRIST.

N. B.—For more than 1000 years this Office has been said in the Church of England by all her great doctors and saints.

Evening Prayers.

If it be a duty of the greatest importance to begin the day well it is equally necessary to conclude it well. The blessings and benefits conferred on us during the day, and the protection we stand in need of against the dangers of the night, are sufficient reasons why we should every evening address ourselves to God, to thank Him for all His benefits, beseech Him to preserve us through the night from all sin and danger, and implore the pardon of the sins we have committed during the day. Let us fall down upon our knees, acknowledge our baseness and unworthiness; and adoring the Divine Majesty, say,

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

Then shall follow the examination of conscience, see p. 87, after which, say,

I confess to Thee, O LORD JESUS CHRIST, all my sins that I have committed from my childhood, even until now; whether knowingly or ignorantly, by day or by night, either sleeping or waking, in word or in deed, in thought or in neglect, through the assaults of the devil, or the frailty of my flesh, against Thy Divine will: (*especially . . .*) I implore pardon with all my heart, beseeching Thee that Thy wrath may not come upon me, but that Thy grace may rest on me now and evermore. May the blessing of GOD the FATHER, the SON, and the HOLY GHOST, be upon me. Amen.

May the Almighty GOD have mercy, &c., as on p. 44.

Prayer for Pardon.

Almighty and everlasting GOD, I offer Thee most humble and hearty thanks, for having vouchsafed, of Thy great mercy and goodness, to preserve me this

day from all evil. And I also beseech Thee, for the sake of Thy bitter Passion and Death, most mercifully to forgive me, a wretched sinner, all my offences which I have committed by thought, word, and deed (*especially*) And I beseech Thee to preserve and keep me this night from all dangers of soul and body, that I may rise again in health, to praise Thy glorious Name, and joyfully to serve Thee in thanksgiving with a chaste body and a clean heart, through JESUS CHRIST our LORD. Amen.

A Thanksgiving.

With all the faculties of my soul, I bless and praise Thy Name, O LORD JESUS CHRIST, who didst vouchsafe to create me out of nothing, in Thy own Image and Likeness; to redeem me with Thy precious Blood; to associate me by holy Baptism, to Thy Children of Adoption; and to feed me with the most Blessed Sacrament of Thy Body. To Thee I render most humble thanks, for having through Thy great patience waited from my infancy, to this time, that I might come to the amendment of my life. I praise Thee, I glorify Thee, that Thou hast so often delivered me from tribulations, distresses, calamities, and miseries; and especially, that Thou hast kept me from eternal punishment. I praise and glorify Thee, for that Thou hast bestowed on me so many common blessings, wherein I have had an equal share with others, and so many particular benefits, which others have wanted, and I have no way deserved (*especially*)

I beseech Thy unspeakable goodness, my LORD GOD, that Thou wilt so perfect these Thy gifts in me, as to drive out of my heart whatever displeaseth Thee, delivering me from all such troubles as may any way hinder or retard my progress towards Thee. Dispose all my thoughts, words, and deeds, according to Thy will. Preserve me in all conditions, both of adversity and prosperity; and bring me at last to the happy and most desired joys of Thy Presence, Who livest and

reignest with the FATHER, and the HOLY GHOST, one God, world without end. Amen.

Or this, instead of the two preceding.

O LORD GOD, my heavenly FATHER, as by Thy Divine appointment the night cometh in which to take our rest, I give Thee most hearty thanks for Thy great love in preserving me this day from the danger of all enemies, for giving me health and food, and all things necessary for the comfort of this mortal life. I most humbly beseech Thee for Thy Blessed SON JESUS' sake, that Thou wilt mercifully forgive me all that I have this day committed against Thy Fatherly goodness, either by thought, word, or deed, or by omission (*especially*;) and that Thou wouldest vouchsafe to keep me this night under the shadow of Thy Almighty power, and to defend me from all the assaults of the devil, that neither he nor any of his ministers may have power over either my body or soul; but that while my body sleeps, my soul may watch unto Thee, delight in Thee, and evermore praise Thee. And when, by Thy appointment, the light of day returns, I may rise again with a faithful soul and undefiled body, and henceforth live according to Thy blessed will and commandment, by casting away the works of darkness and putting on the armour of light, that I may glorify Thee, my heavenly FATHER, Who with Thy only-begotten SON, our loving SAVIOUR, and the HOLY GHOST, livest and reignest One True and everlasting God, world without end. Amen.

Prayers to the Lord Jesus.

For Purity.

O LORD JESU CHRIST, the glory of the FATHER, the brightness of eternal light, I humbly beseech Thee by Thy sacred Divinity, to grant me this night chastity of mind, cleanness of heart, simplicity of spirit, and perfect purity of body and soul. Amen.

For Freedom from Sin.

O gracious and most merciful JESUS, mortify in me all vices, unholy affections, and unruly passions. Take away from me whatever is unlawful, inordinate, or displeasing in Thy sight, and give me a heart after Thine own, upright, simple, pure, and godly, and deliver, and keep me from all sin. Amen.

O most loving JESU, I offer unto Thee my body, my senses, and all the powers of my soul, and all that I have, to be ruled, kept, governed, and possessed by Thee. Amen.

O good JESU, preserve me from all evil, vain, proud thoughts, and unchaste affections; grant that I may sincerely seek Thee alone, and in Thee only take my rest. Amen.

A Blessing which may be used at the end of all our Prayers.

The Supreme Majesty of God bless me. The Holy Divinity protect me. The Everlasting Deity keep me. The Glorious Unity comfort me. The Incomprehensible Trinity defend me. The Inestimable Goodness direct me. The Power of the FATHER guide and govern me. The Wisdom of the SON quicken me. The Virtue of the HOLY GHOST enlighten me, and be with me. Amen.

O LORD GOD, bless me, and defend me from all evil, and bring me to everlasting life. And may the souls of the faithful departed rest in eternal peace. Amen.

On Examination of the Conscience before going to bed.

A daily examination of conscience, in *general*, with regard to our whole conduct through the day, and in *particular*, with regard to our predominant vice, passion, or evil habits, and the virtue we want most to acquire, is strongly recommended by all spiritual writers as one of the most important duties of a Christian life, and the most profitable exercise to which we can apply ourselves for avoiding sin and acquiring virtue. It is a looking-glass in which we see ourselves in our true colours, and come to

the knowledge of our sins and evil inclinations. If we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of the heart will naturally produce vices and imperfections in abundance.

Mere general confessions of our sinfulness will never bring us to true and real repentance. We must search out our sins, and see how often we commit them again and again, and with what aggravations. We must look into the dark and impure corners of our hearts, and confess all our sins before GOD, thus: "O, my GOD, behold this sin of impurity, lying, deceit, passion, or vain-glory, behold this—neglect of duty, this—temptation to which I have given way," &c.

If we do this honestly and carefully every night, we shall be astonished and humbled to find how constantly we sin against GOD. Put down every day during a week, the wicked thoughts, the angry, insincere, and unkind words, the exaggerations and lies, neglect of prayer, false judgments of others, selfishness, &c., and we shall be ashamed of ourselves and abashed into the dust.

The nightly examination of conscience is the principal part of the last exercise of the day. The method thereof consists in the following acts, viz.: of the Presence of GOD, thanksgiving, supplication, examination, sorrow, and good resolution.

1st. Standing or kneeling, shut your eyes, and place yourself in thought in the presence of your Maker, Redeemer, and Judge; call to mind and thank Him for all His manifold and great mercies, the remembrance of which will make you sorry for having offended against Him.

2nd. Pray that you may be able to remember all the sins you have committed through the day.

3rd. Examine wherein you have offended GOD, from Whom you have received so many blessings and benefits.

4th. Detest your sins, and be heartily sorry for having offended so good, so loving, and so great a GOD.

5th. Make a full and firm resolution, by the help of Divine grace, to sin no more, with hope in His mercy, and in CHRIST'S sacred merits to obtain pardon.

Prayer before Self-examination.

O GOD, the HOLY GHOST, Source of all light, scatter the mists which hide from me the deformity and malignity of sin; enlighten me, I beseech Thee, and give me a humble and contrite heart, that I may see wherein I have offended, and judge myself now with such severity, that in the last day, I may be judged with mercy and clemency. Amen.

Two Forms of self-examination are here provided as a help for beginners. After a time it may be desirable to omit some of these questions, and to add others, according to the requirements of individual souls.

1st Form.

Examine your conscience, and consider where and in what company you have been this day. Call to mind the sins you have committed against God, your neighbour, or yourself; and reflect whether you have fulfilled the duties of your state and vocation of life.

Against God—By omission or negligence in the discharge of religious duties; irreverence, wilful distractions or inattention in prayer; resistance to the Divine grace; oaths; murmurings; want of confidence and resignation. *Pause and examine.*

Against our neighbour—By rash judgments, hatred and jealousy, contempt, desire of revenge, quarrelling, passion, imprecations, injuries, detractions, raileries, false reports, damaging either in goods or reputation, bad examples, scandal, want of obedience, respect, charity, or fidelity. *Pause and examine.*

Against ourselves—By vanity, human respect, lies, thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage, or impatience; by an useless or sensual life, or by sloth, in not complying with the duties of our state; how we acquit ourselves of them, and the causes and occasions of various omissions; to what passions we are most subject; what are their causes, and what occasions give rise to them. *Pause and examine.*

Repeat the General Confession, "I confess," &c., "May the Almighty," &c., on page 44.

2nd Form.

Ask yourself these questions:—

1. Upon first waking, Did I lift up my heart to God?
2. Did I get up at the fitting time, and say my morning prayers punctually and fervently?
3. Have I striven to maintain a sense of God's Presence during the day, and to regulate my conduct accordingly?
4. Have I discharged the duties of my calling heartily as unto the LORD?
5. Have I wasted any of my time?
6. Have I harboured any sinful thought in my heart?
7. Have I set a watch over my tongue?
8. What sinful actions have I committed?
9. Have I given way to the sin which most easily besets me? have I avoided every occasion that might lead to it?
10. Have I kept the resolutions I have made, or the rule of life that I have prescribed to myself?

Having completed the act of examination, endeavour to put yourself in that state wherein you would gladly be found at the

hour of your death, by making Acts of faith, hope, and charity, and of hearty contrition for all your sins.

Act of faith. I do firmly believe all which the HOLY GHOST has taught in the Holy Scriptures, and in the true Church.

Act of hope. I do in humble confidence hope in the infinite mercy of GOD, and also in the sacred merits of the bitter Passion and Death of my only Redeemer JESUS CHRIST.

Act of love. I love Thee, my GOD, my Creator, and my most merciful SAVIOUR. I adore, honour, and love Thee with all the powers both of my heart and soul.

And finally, from the bottom of a truly contrite and sorrowful heart, make an act of true repentance.

It grieves me with my whole heart and soul, blessed LORD, that I have so often, and so very grievously offended Thy Divine and Sovereign Majesty. I abhor and detest my sins, because they are so infinitely displeasing to Thee, the mighty GOD, and to my merciful and dear Redeemer. Amen.

Another Act of Contrition.

My GOD, my SAVIOUR, and my Judge, I repent with my whole heart and soul for having offended Thee, Who art infinitely good, loving, and gracious, therefore I will henceforth love and honour Thee above all things. Forgive, Almighty Love, forgive, and have not my sins in remembrance. By the help of Thy grace I firmly purpose never more to offend Thee; but confessing my sins I will confide in Thy infinite mercy, and in the sacred merits of the bitter Passion and Death of Thy dear and beloved SON JESUS CHRIST, my Divine Redeemer, that Thou wilt graciously forgive me. Amen.

The Particular Examination.

Beside this *general* examination of the conscience, there is the *particular* examination, or searching out of some one special sin

into which you are apt to fall, or of some virtue which you wish to acquire. This will continue for a week or a month, as needs be; and the subject will be changed from time to time. This examination is made thus: 1. As soon as you awake, think of the sin you wish to overcome, or the virtue you desire to obtain. Make a firm resolution carefully and diligently to avoid the sin, or to practise the virtue you wish to acquire; and pray for GOD's help to enable you to do so. 2. Renew your resolution during the day, and try on all occasions to check the evil, or to practise the grace. 3. In the evening examine yourself on the particular sin, &c., and note down by a mark, in a table like the following, the number of times you may have failed through the day. The particular examination may be made at any time during the day, if more convenient:—

TABLE.

<i>Sin to be overcome.</i>	<i>Virtue to be obtained.</i>
Sunday.	Sunday.
Monday.	Monday.
Tuesday.	Tuesday.
Wednesday.	Wednesday.
Thursday.	Thursday.
Friday.	Friday.
Saturday.	Saturday.

No. II.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for ever. Amen.

Kneeling, say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

Here examine the conscience as to what sins you have fallen into this day, by thought, word, or deed, or omission, and humbly naming them, say,

O Eternal, Infinite, and Almighty God, Whose glory the heaven of heavens cannot contain; look down upon

Thy unworthy servant prostrate at the feet of Thy mercy, humbly confessing to Thee, the sinfulness and vanities of my life, and especially the transgressions of this day, by which I have so offended Thy Divine Majesty, and grievously wounded my own soul.

I confess to Almighty God that I have grievously sinned in thought, word, and deed, through my own fault, my own most grievous fault (*especially*) Of these and all my other sins, I most earnestly repent, and am heartily sorry for every thought, word, and deed, by which I have displeased the Eyes of Thy glory, and provoked Thy wrath and indignation against me: especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. O LORD, I acknowledge that I have not merited the least of Thy mercies, but have deserved the greatest of Thy judgments: but Thou art a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those, who voluntarily condemn themselves. Wherefore with a penitent and contrite heart, I freely confess the guiltiness of my conscience, and humbly offer these prayers to Thee for pardon, through JESUS CHRIST. Amen.

May the great and glorious God of heaven and earth have mercy upon me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty hand of our merciful God give me pardon, absolution, and remission of all my sins. Amen.

Act of Contrition.

O Almighty LORD, and most indulgent FATHER, I a wretched worm have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find tears enough to wash away mine iniquities? Alas, I grieve not at those pains which I have deserved for my rebellion: it only pierces my heart that I have offended

a God, Who ought to be beloved and honoured above all things. What shall I say, dear LORD, in detestation of the crimes I have committed? What shall I do to prevent future relapses? From henceforth let the face of sin be more dreadful to me than hell, and the least temptation to it more frightful than death. Forgive, Almighty Love, forgive; and have not the sins of my past life in remembrance. Why should the mighty God of heaven and earth be incensed against so poor, so contemptible an object? Look upon me, O my God, not in Thine anger, but according to the tender bowels of Thy infinite mercy; for Thou art our FATHER, and we are Thy children; Thou art our Maker, and we are all as the clay in Thy Hands. Thou canst with those waters, drawn from the Fountain of our SAVIOUR, cleanse our pollution; and with one drop of His Blood mould us again into vessels of honour. Of Thee only, O merciful FATHER, I beg and hope for pardon; upon Thee only I call and depend for assistance, that I may hereafter constantly serve Thee with a pure and faithful obedience, and cleave to Thee with a pure and holy love. Amen.

Thanksgiving.

And now, O most gracious and liberal Benefactor, with my whole strength, with all the faculties of my soul and body, I praise and magnify Thy holy Name, for Thy great and innumerable benefits, proceeding purely from Thy bounty, and intended wholly for my good; particularly for preserving me this day in the midst of so many and great dangers, and delivering me from so many calamities due to my sins. Thou art my Creator, my comfort, and kind Protector. Thou art the End of my being, and the supreme perfection of my nature; under the shadow of Thy wings is perpetual repose, and from the light of Thy Countenance flows everlasting joy and felicity: to Thee be glory and honour; to Thee adoration and obedience from all Thy creatures for ever. Amen.

For Protection.

And since Thou hast given us the day to labour, and the night wherein to take our rest, as I praise Thee for the blessings of the day past, so I beseech Thee for Thy protection this night. Let the Eye of Thy providence watch over me, and Thy holy Angels pitch their tents about me, that being safely delivered from all dangers, and comfortably refreshed with sleep, I may be the better enabled to perfect the employment of my calling and state of life, and faithfully persevere in the duties of Thy service; and so daily advance in new victories over my passions, and a more perfect observance of Thy commands; till, having passed my days in Thy fear, I may end them in Thy favour, and rejoice with Thee for ever in Thy heavenly kingdom: through JESUS CHRIST our LORD and only SAVIOUR, Who with Thee and the HOLY GHOST liveth and reigneth one God world without end. Amen.

(*Here say the commendation, "I adore, bless, and glorify," &c., as on page 40.*)

When you go to bed, say,

In the Name of our LORD JESUS CHRIST crucified, I lay me down to rest. Bless me, O LORD, defend and govern me, and after this short and miserable pilgrimage bring me to everlasting happiness. Amen.

A Prayer at Settling to Sleep.

O LORD JESUS CHRIST, Whose unwearied Eye neither slumbereth nor sleepeth, but continually watcheth in the defence of Thy servants, receive me, I beseech Thee, into Thy protection; and grant that when my body is asleep, my soul may be awake to Thee, and that I may hereafter behold that blessed heavenly country, where Thou with the FATHER and the HOLY SPIRIT art eternal Governor, and where the Angels with the blessed saints are citizens for ever. Amen.

If awake in the night.

Imagine yourself present with the choirs of angels and saints, and say,

Holy, Holy, Holy, LORD GOD of Sabaoth, heaven and earth are full of Thy glory.

Or, lift up your heart to JESUS, and say,

O Good JESU, be to me JESUS and save me

Or,

O Blessed JESU, grant that I may know Thee, and that I may know myself.

Upon which words S. Augustine spent whole nights in pious contemplations. As did S. Francis on these words,

O Eternal God, when shall I love Thee with my whole heart and soul? And if I were to die this very instant, am I in a state to obtain Thy gracious mercy?

Endeavour thus to compose yourself to sleep, making your last act to be an act of the love of God.

SHORT EVENING PRAYERS, WHICH MAY BE USED WITH THE OFFICE "COMPLINE," (*from Eastern Sources.*)

To be said standing.

Let my prayer be set forth in Thy sight as the incense, and the lifting up of my hands be an evening sacrifice.

The sun is set and the day is gone. I bring unto Thee an offering of praise and thanksgiving,

O King Eternal!

May Thy right hand of power and might keep me from all assaults of the enemy,

O King Eternal!

And I will ever praise Thee, O Holy Trinity, on Thine everlasting hills,

O King Eternal!

Behold, the day is gone! I thank Thee, O LORD,

and I pray Thee to grant me grace to spend this evening and the night without sin ;

And keep me, O my SAVIOUR !

The Chapter.

S. Luke xii. 35—40.

Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their LORD, when He will return from the wedding ; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the LORD, when He cometh shall find watching. Verily I say unto you, that He

shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also ; for the Son of Man cometh at an hour when ye think not.

Here should follow the examination of conscience, after which say,

I.

Prayers for Pardon and Peace.

Oh, LORD ! how much I have sinned against Thee this day, in thought, in word, in deed, and with every faculty I have.

Oh ! remit and forgive me, LORD, for Thy holy Name's sake, good and loving as Thou art ; and grant me, O God, a peaceful night of rest ; and a sleep free from all fear. Send me Thy angel of peace, to keep me from all evil, and that no plague or wiles of the enemy may come nigh my dwelling ; through the grace and loving-kindness, through the mercy and the tenderness of Thine only-begotten SON, our LORD JESUS CHRIST, Who is our God and SAVIOUR, to Whom, as unto Thee and the HOLY GHOST, be glory and honour now and ever. Amen.

Ah ! how awful is to be that judgment, when all men are assembled together, when angels stand around, and the books are open ; when all the works of men are made known, and all their thoughts are told aloud.

Ah ! what will be my judgment on that day, even mine, bound as I am in sin ? Who will quench about me the flame of fire, and who will make my darkness light, if not Thou, O LORD, Who art long-suffering towards man ?

When I dwell on the multitude of my wicked works, and the dread of that awful judgment comes over my heart and makes me shudder, I will take refuge in Thee, O Friend of man. Do not turn away Thy Face from me, I entreat Thee, Who alone art without sin ; but grant to my soul, which is poor and needy, that godly sorrow that worketh repentance unto salvation ;
And save Thou me !

Yea, LORD, forgive me, a sinner, and have mercy upon me ; for Thou art blessed for ever and ever. Amen.

II.

For Pardon and Peace.

Ah ! LORD, give me also to shed a flood of tears, as Thou didst once to the woman who was a sinner. Make me also worthy to wipe those Feet which have brought me back from the error of my way ; and allow me also to bring Thee the precious ointment of a contrite heart, that from henceforth I may offer unto Thee a life of purity and deep repentance for the sins of this day that is past. And grant that I too may hear that voice full of joy and consolation : "*Thy faith hath saved thee, go in peace.*" Amen.

I have sinned before Thee, O LORD, like the prodigal son. But, O FATHER, receive me back. I repent, O my God, have mercy on me.

Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the LORD our God, until He have mercy upon us. Amen.

I will cry unto Thee, O LORD my SAVIOUR, with the voice of the publican : O LORD, forgive me as Thou didst forgive him ; and have mercy upon me.

Have mercy upon me, O LORD, yea, have mercy upon me. Amen.

Thou, my Creator, knowest the vigilance of the enemy, and Thou seest also the weakness of my nature. I therefore place my spirit in Thy hands ; shelter me under the shadow of Thy fostering wings, that I may not sleep in death. Lighten mine eyes with the wonders of Thy word, and establish Thou me, that I may glorify Thee at all times : for Thou alone art good and ready to forgive. I thank Thee, O merciful LORD, for having granted me to pass this day in peace, and to begin this evening with thanksgivings to Thee. Receive, O LORD, my song of praise, which now I offer unto Thee, and deliver me from the wiles of the adversary. Break in pieces the snares which he has set for me ; and grant me for the coming night, rest and peace, without pain, trouble, dread, or terror of any kind ; that I may pass it in peace and propriety ; that I may offer unto Thee my prayer and praise at all times, and in all places ; and glorify Thy holy Name in everything, with Thy FATHER, Who is incomprehensible and without beginning, and with the HOLY GHOST, the LORD and Giver of Life, Who is one with Thee now and ever. Amen.

III.

Other Prayers.

O SON of the Living God, Who art blessed for ever ; unfathomable Offspring of the FATHER, our great and terrible God, Whose years know no end ; Thou, before whose brilliant rays of mercy our sins vanish, evil spirits flee ; transgressions are effaced, fetters drop, chains are broken, the dead come to life, lepers are cleansed, wounds are healed, and corruption is

removed ; affliction is allayed, and woe is stayed off ; darkness disappears, and mists vanish ; gloom is dispelled, and obscurity dispersed, and night is gone. Thou Whose look of pity banishes anxious care, forbids all sorrow, and drives away despair, and Whose mighty hand rules over all, a SAVIOUR Who art ever ready to forgive ; Thou Who didst not come to destroy the spirit of man, but to give him life, forgive, oh ! forgive me my numberless offences, of Thy great, great mercy ; for Thou alone art, in heaven, ineffable, and on the earth unseen ; yet present everywhere, even unto the ends of the earth ; the beginning of everything, and in everything, for ever blessed in Thy kingdom on high. To Thee, and unto the FATHER and the HOLY GHOST, belong glory for ever and ever. Amen.

IV.

O Beneficent God, Almighty LORD eternal, Who makest the day and the night, and Who bringest life out of death, and light out of darkness ; Thou Who givest hope to the forlorn, endurance to the wavering, Who by Thy great wisdom turnest the shadow of death into morning dawn : O Brightness unquenchable, Sun which no one can approach unto, for even the darkness of night cannot hide the glory of Thy sovereign power : Thou to Whom every knee bows in worship, of things in heaven and things on earth, and things under the earth ; Who hearest the groans of the captive, and considerest the prayers of the lowly, and hearkenest to their wants ; my God and my King, my life and my refuge, my hope and my confidence : O JESUS CHRIST, Thou God eternal, Thou Holy One, Who givest rest to the spirits of Thy saints, Thou Who comfortest the afflicted, and forgivest sinners, and Who knowest everything ere it comes to pass ; stretch forth Thy right Hand of power, and protect me and deliver me from terror by night, and from all evil spirits, so that in the remembrance of Thine awful

and holy Name, always kissed with the lips of the spirit and the desire of the breath, I may live under Thy protection, with those who call upon Thee with their whole heart. And through the print of the sign of Thy Cross, by which Thou didst restore us, when sprinkled with Thy Divine Blood, and by which Thou didst baptize us into the grace of adoption, and didst set us apart by it to the glory of Thine own Image: with all these Divine gifts I shall put Satan to shame; his devices shall be of none effect; his snares shall be broken; his strongholds shall be taken; his keen weapons shall be blunted; the gloom around me shall disappear, and darkness shall be turned into light, Thine Arm will protect me, and Thy right Hand shall cover me: for I am forgiven, and I have had mercy, and Thy Name is called on Thy servants, O LORD. And to Thee, with the FATHER and the HOLY GHOST, belong glory and power, for ever and ever. Amen.

O JESUS, my LORD and my GOD, grant me rest of body when I lie down, and defend me from that darkness which is the darkness of sin; quiet the impulses of passion, quench the fire of the body, and lay low the risings of the flesh; silence all lusts and wicked imaginations in me: but give me a watchful mind, a pure spirit and a bed undefiled, a life full of energy, and a place of repose. And teach me Thy holy Name full of glory and beauty; together with Thy FATHER and the HOLY GHOST, the Giver of life, Who is One with Thee. Amen.

The Gospel.

S. Matth. xxv. 1—13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom; &c.

The Lesson.

S. Luke xxi. 34—37.

And take heed to yourselves,

lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

On Settling to Sleep.

Behold, the Bridegroom cometh at midnight: blessed is the servant whom He shall find watching.

But he whom He will find asleep and careless, shall not be worthy to enter with Him into the Marriage Feast.

See then, O my soul, and do not fall asleep; lest thou be left outside the kingdom. But watch, and cry, Holy, holy, holy, art Thou, O God; for Thy Son's sake,

Have mercy on me.

Dwell, O my soul, on that awful day. Be ready, and trim thy lamp with the oil of gladness.

For thou knowest not at what hour thou shalt hear the cry, Behold, the Bridegroom cometh.

Beware then, O my soul, lest thou slumber and sleep; lest thou be left outside to knock like the foolish virgins.

But watch and pray that thou mayest go forth to meet CHRIST thy LORD, with thy lamp burning, and have grace to enter in to the true feast of His heavenly kingdom. Amen.

ITINERARY.

PRAYERS TO BE SAID ON, OR BEFORE A JOURNEY.

Antiphon. In the way of peace and prosperity.

The Benedictus.—S. Luke i.

68.

Blessed be the LORD GOD of Israel, &c.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon. In the way of peace and prosperity may the Almighty and merciful LORD lead us; and may His angel accompany us on the way, that we may return to our

home in peace, safety, and joy.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Our FATHER, &c.

Ÿ. And lead us not into temptation :

Rz. But deliver us from evil.

Ÿ. O GOD, save Thy servants :

Rz. Who put their trust in Thee.

Ÿ. Send us help, O LORD, from Thy holy place :

Rz. And defend us out of Sion.

Ÿ. Be unto us, O LORD, a tower of strength :

Rz. From the face of our enemy.

Ÿ. May the enemy not prevail over us :

Rz. And let not the son of iniquity approach to hurt us.

Ÿ. Blessed be the LORD day by day :

Rz. Grant us a prosperous journey, O GOD of our salvation.

Ÿ. Show us Thy ways, O LORD :

Rz. And teach us Thy paths.

Ÿ. O that our ways were made so direct :

Rz. That we might keep Thy righteous judgments.

Ÿ. The crooked places shall be made straight :

Rz. And the rough ways plain.

Ÿ. GOD shall give His angels charge over thee :

Rz. To keep thee in all thy ways.

Ÿ. O LORD, hear my prayer :

Rz. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst cause the children of Israel to pass through the midst of the sea, with dry feet, and didst lead, by the guiding of a star, the wise men into Thy Presence ; grant to us, we beseech Thee, a prosperous journey, and a peaceful time ; that, by the guidance of Thy holy angel, we may safely arrive at that place whither we are going, and finally may reach the haven of everlasting salvation.

O GOD, Who didst lead Thy son Abraham from Ur of the Chaldees, and didst keep him from harm in all his journeyings ; vouchsafe, we beseech Thee, to preserve us Thy servants. Be unto us, O LORD, our Support in setting out, our Comfort on the way, our Shadow in heat, our Shelter in rain and cold, our Support in weariness, our Refuge in danger, our

Staff in slippery places, our Harbour in shipwreck; that Thou being our Guide, we may reach in safety the place whither we are going, and at length return unharmed to our own homes. Amen.

Assist us mercifully, O LORD, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of our journey and of this mortal life, we may ever be defended by Thy most gracious and ready help; through JESUS CHRIST our LORD. Amen.

Ÿ. Let us go on our way in peace:

Rz. In the Name of the LORD. Amen.

AN OBLATION TO ALMIGHTY GOD, WHICH MAY BE
SAID MORNING OR EVENING.

O my most merciful LORD, and everlasting God: behold I, a most wretched and ungrateful sinner, prostrate myself before Thee, to adore, and worship Thee, offering up in all humility, praise and thanksgiving for all Thy blessings, especially for that unspeakable charity, wherewith Thou didst send down Thy only Begotten SON into this vale of tears, for the work of our redemption. O Eternal LORD of heaven and earth, I praise and magnify Thy ever-glorious Name, for Thy SON's most holy Incarnation and Nativity, for His heavenly doctrine and miracles, for His Death and Passion, for His Resurrection and Ascension.

I give Thee all possible thanks for that Divine Mystery of His Precious Body and Blood in the venerable Sacrament of the Eucharist, wherewith we are nourished, cleansed, and sanctified, and our souls made partakers of all heavenly graces and spiritual benefits. I give Thee most humble and hearty thanks, that of a handful of dust and nothing, Thou wert pleased to make me according to Thine own Image, rendering me capable of Thine eternal glory; for the obtaining of which Thou didst vouchsafe first to wash me in Bap-

tism, for the remission of that original corruption which was contracted by my first parents, and afterwards broughtest me to the exercises and acts of a right faith, not ceasing daily to increase the same in me, by the doctrine and instruction of Thy Church.

I most humbly thank Thee, also, that from my cradle Thou hast nourished and clothed me, and supplied all things necessary for the relief and maintenance of this frail body.

I evermore extol and magnify Thy holy Name, that in Thy great mercy Thou hast hitherto spared and patiently waited till by Thy grace I might be awakened from the sleep of sin, and reclaimed from my vain and wicked courses. For hadst Thou dealt with me according to my deserts, my soul, oppressed with innumerable sins, had long since been plunged in eternal perdition.

In consideration of all Thy mercies and blessings, I most humbly desire that my heart may every day be enlarged, that I may still render Thee a more complete tribute of praise and thanksgiving than before. Amen.

O my LORD GOD, and most merciful FATHER, never leave me to myself, but let Thy holy fear be ever in my thoughts, to curb and keep me within the compass of Thy obedience, that I may dread nothing so much in this world as to offend Thee in the least manner. Let Thy holy love so temper all trials and temptations which befall me, that none of them may at any time overcome me; for Thou knowest how frail I am of myself, and that my strength is nothing.

Moreover, most merciful GOD, I beseech Thee, by the profound humility of Thy SON, JESUS CHRIST, that Thou wouldst preserve me from all pride and superfluity, all self-love and vain-glory, all obstinacy and disobedience. Cast out of my heart, I beseech Thee, the spirit of gluttony and uncleanness, the spirit of sloth and indevotion, the spirit of malice and envy, the spirit of hatred and disdain, that I may never despise any of Thy creatures, nor proudly prefer myself

before others, but always seem little in mine own eyes, inclining to think the best of others, and judge the worst of myself. Amen.

Clothe me, O most holy FATHER, with the wedding garment of Thy beloved SON, the supernatural virtue of heavenly charity, that I may love Thee, my LORD GOD, with all my heart, with all my soul, and with all my strength; that neither life nor death, prosperity nor adversity, nor anything else, may ever separate me from Thy love. Grant that all inordinate affections for the transitory things of this world, may daily decrease in me, that Thou mayest be the only portion and delight of my soul. Amen.

O my most gracious GOD, give Thy servant an humble, contrite, and obedient heart, an understanding always employed in honest and pious thoughts, a will tractable and ever inclined to do good, affections calm and moderate, a watchful custody over my senses, that by those windows no sin may enter into my soul, a perfect government of my tongue, that no corrupt or unseemly language may proceed from my lips, that I may never slander or speak ill of any, or busy myself about the faults and imperfections of others, but wholly attend to the amendment of my own.

And, finally, most loving LORD, so long as I am detained in this prison of my body, let this be my comfort, that being free from all distractions, both of the cares and pleasures of this life, I may wholly devote myself to Thy service, attending always to Thy heavenly doctrine, and to the good motions of Thy HOLY SPIRIT. In these sweet exercises let me pass the solitary hours of my tedious confinement, with patience expecting the shutting up of my days, and a happy end of this my miserable life.

And grant, O Redeemer of mankind, my LORD and GOD, that when this my earthly tabernacle shall be dissolved, being found free from all pollution of sin, through sincere contrition and the virtue of the Sacraments of Thy holy Church, I may be reckoned

among the number of those blessed souls, who, through Thy merit and Passion, are held worthy to reign with Thee, and enjoy the Presence of the blessed Trinity, FATHER, SON, and HOLY SPIRIT, to Whom, by all creatures in heaven and earth, be rendered praise and thanksgiving, world without end. Amen.

O LORD my GOD, O LORD my GOD, possess my soul for ever and ever. Amen. Amen.

A MOST DEVOUT ACT OF CONTRITION,

Very useful for the stirring up in our souls a hearty sorrow for having offended Almighty God, and a firm resolution of never offending Him any more.

Hymn. "Come, HOLY GHOST," &c.

O my GOD! O GOD of my heart! of my soul! of my life! and of all that is within me! Whom I have so much offended! so much, O my GOD and my LORD, that neither the sands on the sea shore, the stars of heaven, the flowers of the fields, nor the leaves of the trees, can equal the boundless number, or unspeakable variety of my sins: I have sinned, O LORD; I have offended Thee; I have done evil before the face of heaven and earth; I have departed from Thy law; I have turned my back on Thy grace; adored what offended Thee; made an idol of my guilt; run on without fear or shame into the ways of deceit, vanity, or perdition. Ah, my GOD! how much it grieves me for having so much offended Thee. I am grieved for grieving so little, when the injuries I have done are so great. I am more troubled at the greatness of the ingratitude wherewith I have offended Thee, than at the greatness of the torments which I have deserved. But, O LORD, what do I say? O my GOD, my grief is none at all. A grief which does not put an end to sin is no grief: a sorrow which does not bow down this soul of mine, is not sorrow; a contrition which does not even break my heart into pieces, is not to be ac-

counted contrition. I would have the sorrow of my sins to be as great as the sins themselves; I would have the regret for having displeased Thee, to bear proportion with the injuries committed against Thee; I would have a grief equal to Thy mercy; I would willingly bewail my great sins with tears of blood, more for the offence and injury which they have done against Thee, than for the damage and perdition which they bring upon myself. I wish, O LORD, that as in offending Thee the guilt was infinite, so in repenting thereof, the grief were also infinite. But where shall I find so deep a sense of sorrow, save only in the fountain of Thy grace? Where shall I find such a grief, save only in the knowledge of Thy immense goodness, and of my infinite malice? Whence are those tears to flow, save only from the ocean of Thy mercy? Here I come to Thy Feet. Consider not in what manner, in what time, or how late. Consider only that I come. Ah, LORD, how miserable do I come. How filthy! How abominable! Clad with the ugliness of my sins; covered with the filthiness of my offences; full of the abominations and vices of my life. But because they are Thy Feet to which I come, O my God, I come with the confidence of finding in Thy mercy a secure haven, in Thy compassion a defence, in Thy clemency a refuge, and in Thy goodness a remedy. Wherefore, O LORD, trembling at Thy justice, I seek no other refuge, save that of Thy mercy; I pretend no shelter, but Thy clemency. In Thee I trust, O my God; for though by sin I have lost the favour and privilege of a son, yet Thou, O LORD, infinitely good, dost not lose the condition which Thou hadst of a FATHER. Let then, O LORD, Thy infinite grace complete that work in me, which Thy infinite mercy has begun. Let Thy clemency come to the succour of this miserable sinner. Take pity on this poor soul. I purpose, with Thy grace, to amend my life, to confess my faults, to persevere in Thy service, to pardon injuries, to avoid the occasions of evil, to

abhor my vices, to make such restitution as I am able, and to comply, as I am bound, with Thy holy commandments. I trust, O LORD, in Thy infinite goodness, that Thou wilt pardon all my sins, through the Death and Passion of our LORD JESUS CHRIST; for though in His Wounds there is justice to punish me, yet in the same Wounds there is likewise mercy to forgive me. Mercy! Mercy! Mercy! Dear JESUS, mercy! Amen.

PRAYERS FOR EACH DAY OF THE WEEK.

It has ever been a pious custom to set apart the different days of the week for the commemoration of certain great truths of the Gospel, as follows. If weary of using the ordinary Morning and Evening Prayers, the following will afford a variety.

SUNDAY.

Sunday is a day of great and holy joy, on which we commemorate the Resurrection of our LORD JESUS from the dead, and it has been called the Easter Day of every week. It is consecrated to the worship and service of Almighty GOD, and therefore to be spent, not in gloom or frivolity, but as a holy, happy foretaste of our heavenly rest. He that would spend his Sunday well, must do something before church, at church, and after.

Before church. 1. As soon as we awake, we should have our hearts affected with the dignity and solemnity of the day, making a difference between it and other days, considering that it is *the Lord's Day—an holy day, an honourable day*. GOD the FATHER honoured it by forming the elements of the world, and by first raining manna upon the Israelites, on this day. GOD the SON honoured it with His glorious Resurrection and gracious appearances to the two Marys at the Sepulchre, (S. Matth. xxviii. 1, 9,) to His disciples on two occasions. (S. John xx. 19, 26.) On this day S. John saw Him in the midst of the seven golden candlesticks. (Rev. i. 10, 13.) GOD the HOLY GHOST honoured it in descending on the Apostles in spiritual gifts and graces. The Church has honoured it, and made it the day of her solemn assemblies. What GOD and His Church have thus honoured, do not thou profane.

2. It is a day of rest on which we must lay aside the cares, pleasures, and conversations of the world, and the works of our

calling, leaving them behind, as Abraham did his servants when he went to offer sacrifice on Mount Moriah, and giving it to God and heavenly things. *Medical men* and others may avoid much Sunday labour by a little forecast on the Saturday, and by refusing to make *visits that are not necessary*.

3. We must cleanse ourselves by confession of sin and repentance, or our prayers will not be acceptable to God, nor His ordinances profitable to us. (Jer. vii. 9, 10; Ezek. xx. 31; S. John ix. 31; Ps. xxvi. 6; cxviii. 20; xxvii. 4; cxxii. 1; cxxxii. 7; lxxxiv. 2.)

AT CHURCH. Consider the place where thou art; it is *the gate of heaven—holy ground—the house of God*. (Josh. v. 15; Gen. xxviii. 17; Ps. lxxxiv. 1, 4, 10.) Then shut your ears to all words but God's; your lips to all speech but prayers and praises, and enter not into conversation with others. Open your eyes to heavenly things, and fix your mind upon them. Do all reverence before the Majesty of heaven. (Lev. xix. 30.) Be careful to perform the duties which God there requires of you, *viz., worship, hearing His Word, and receiving the Holy Sacrament*. In prayer look first to the devotion of thy soul, lifting it up to God, (Ps. xxv. 1,) pouring it out (1 Sam. i. 15;) a strong crying, a wrestling with God. (Heb. v. 7; Hosea xii. 4.) The Jews wrote this over their synagogues: "Prayer without intention, is as the body without the soul." If your mind wanders during service, recall it and say secretly, *Lord, pardon and help me*. In the next place look to the reverence of your body. (Ps. lxxxix. 7; Rev. iv. 10.) *Bend your knees*. (Ps. xcv. 6; Acts xxi. 5.) Hear His Word with attention. (1 Sam. iii. 10; Ps. lxxxv. 8; Acts xvi. 14; Rev. ii. 11; S. John x. 27; Ps. cxix. 72; xix. 10; Deut. xi. 18; Ps. cxix. 11; S. Luke ii. 51.)

AFTER CHURCH, meditate upon the things you have heard. (Ps. i. 2; cxix. 97, 99; xxxix. 3.) 2. Praise God for the means of grace, for His Word, and the celebration of His holy Sacraments. Be careful to instruct your family, and pray for a blessing. (Deut. xi. 19; Gen. xviii. 19; Josh. xxiv. 15.) If you thus sanctify this day of rest, you shall celebrate an everlasting rest hereafter.

"All manner of persons within the Church of England shall from henceforth celebrate and keep the LORD'S Day, commonly called Sunday, and other holy days, according to God's holy will and pleasure, and the orders of the Church of England, that is, in hearing the Word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the Body and Blood of CHRIST; in visiting of the poor and sick, using all godly and sober conversation."—13th Canon of the Church.

Prayers for Sunday.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

Prayer for a right use of the day.

My loving LORD and merciful Creator, I a miserable sinner, present myself here before Thine eyes, humbly beseeching Thee through Thy infinite bounty to vouchsafe me Thy assistance, that I may sanctify this day according to Thy commandments, and that of Thy holy Church. Give me, O LORD, true contrition of all the sins I have committed against Thee and my neighbour, by thought, word, or deed, or by omission of such good works as I ought to have done.

And I humbly beseech Thee, most loving JESUS, not to consider the multitude of my sins, but remember Thy infinite mercy: grant me grace to spend this week following without offending Thee, and for the sake of Thy Death and Passion, give to all sinners knowledge, and grace to repent in this world; and particularly I intreat Thee to have mercy on those for whom Thy holy Church commands that we should offer up our prayers this day, that all of us, together with her, may be made partakers of the infinite merits of Thy sacred Passion. Amen.

Antiphon. O all ye saints of GOD, bless ye the LORD.

Ÿ. Be glad in the LORD, and rejoice, ye righteous.

Rz. And rejoice, ye that are true of heart.

On the glorious Resurrection and Ascension of our Saviour Jesus.

O the infinite goodness, and inestimable charity,

wherewith Thou, O SON of GOD, didst descend from heaven for our salvation ! Thou tookest on Thee the nature of man, not of angels, and deckest the same with immortality, the crown of Thy glorious Resurrection. Thou hast carried it above all the heavens, above the thrones of the angels, above the cherubim and seraphim, placing it on the right hand of Thy eternal FATHER.

For this the angels praise Thee, and all the holy powers of heaven bow prostrate before Thy Majesty, Who art both GOD and Man. This is my only comfort, this my special consolation, that my SAVIOUR and Redeemer is there in my flesh, and I have a perfect hope of going thither, where It already reigneth ; to have a place hereafter, where my nature is already so gloriously enthroned.

And though I confess myself a most wretched sinner, yet I despair not of the communion of Thy grace : for well I know Thou canst not forget man, whose nature Thou hast put on ; but wilt declare Thyself a most merciful GOD, in the tender affection Thou bearest to Thy faithful servants, who shall rise in Thee and ascend into heaven, and with Thee be seated in everlasting glory ; for we are Thy members, and Thou art our Head, Flesh of our flesh, and bone of our bone, and Thou wilt cherish Thine own flesh. O wonderful mystery, wherein Thou art united to Thy holy Church ! Wherefore I beseech Thee, O merciful SAVIOUR, make me a partaker of the comfort of Thy holy Resurrection and Ascension, that being supported with Thy heavenly grace in this life, I may hereafter ascend to Thee, and appearing before Thy glorious judgment-seat pure and unspotted, may receive a happy place, and sing Thy praise for ever. Amen.

Ÿ. O LORD, hear my prayer.

Rz. And let my cry come unto Thee.

Ÿ. Bless we the LORD.

Rz. Thanks be to GOD.

Ÿ. May the souls of the faithful, through the mercy of GOD, rest in peace. Amen.

Adoration of the Holy Trinity.

Glory be to the FATHER, Who by His power hath made me out of nothing, and created me in His own image; glory to the SON, Who by His goodness hath delivered me from hell, and opened the door of heaven; glory to the HOLY SPIRIT, Who by His mercy hath regenerated and sanctified me in Baptism, and Who still works out my sanctification by the graces which I every day receive of His bounty. Glory to the Three Adorable Persons of the most Holy Trinity now and for ever. We adore Thee, O Holy Trinity; we worship Thee, we thank Thee with a feeling of humble gratitude, for that Thou hast been pleased to reveal to us this glorious and incomprehensible mystery; and we beseech Thee to grant that, persevering in the profession of this faith until death, we may see, and glorify eternally in heaven, Thee, Whom we confess here below; One God in Three Persons, FATHER, SON, and HOLY GHOST. Amen.

See Litanies to the Blessed Trinity. (Trin. Sund.)

Litany for Sunday.

LORD, have mercy on us.

Lord, have mercy on us.

LORD, have mercy on us.

CHRIST, hear us.

Christ, graciously hear us.

O GOD the FATHER, of heaven,

Have mercy on us.

O GOD the SON, Redeemer of the world,

Have mercy on us.

O GOD the HOLY GHOST,

Have mercy on us.

Holy Trinity, one GOD,

Have mercy on us.

JESUS, Who on this day of

the week didst arise from the dead,

Have mercy on us.

JESUS, Who on the same day didst put on life immortal,

Have mercy on us.

JESUS, Who on the same day didst appear to Mary Magdalen, and to the Apostles,

Have mercy on us.

JESUS, Who on the same day didst open the eyes of the two disciples going to Emmaus,

Have mercy on us.

JESUS, Who on the same day
didst comfort Thine Apostles,
and give them Thy
peace,

Have mercy on us.

JESUS, Who on the same day
didst confirm Thine Apostles
in the faith of the
resurrection, by showing
Thy hands and Thy feet,

Have mercy on us.

JESUS, Who on the same day
didst breathe on Thine
Apostles and give them
the HOLY GHOST,

Have mercy on us.

JESUS, Who on the same day
didst open their understanding
to know the Scriptures,

Have mercy on us.

JESUS, Who on the same day
didst give them power to
forgive sins,

Have mercy on us.

JESUS, Who on the same day
didst send the Apostles on
their mission, and didst
command them to go and
teach all nations,

Have mercy on us.

JESUS, Who on a Sunday
didst condescend to the
weakness of S. Thomas,
and by the evidence of
Thy sacred Wounds, didst
heal his unbelief,

Have mercy on us.

JESUS, Who on a Sunday
didst send down the HOLY
GHOST upon the Apostles,
and thus prepare them

for laying the foundation
of Thy Church,

Have mercy on us.

JESUS, Who on the same day
didst move Thine Apostle
Peter to preach the first
Christian sermon to the
Jews, to the conversion of
three thousand,

Have mercy on us.

Be merciful, O JESUS,

And spare us.

*Be merciful, O Jesus,
and hear us.*

From the abuse of this day,
which we are commanded
to keep holy,

Deliver us, O Jesus.

From sloth and indevotion,

Deliver us, O Jesus.

From the neglect of prayer,
and of Thy sacred word,

Deliver us, O Jesus.

From all occasions of mis-
spending this day,

Deliver us, O Jesus.

From whatever is an offence
to GOD, or a scandal to
the weak,

Deliver us, O Jesus.

We sinners beseech Thee to
hear us :

That we may have Thy grace
to sanctify this day as Thou
hast commanded,

We beseech Thee, hear us.

That we may, this day, la-
bour to arise to newness of
life,

We beseech, &c.

That we may, this day, examine into the state of our souls, and resolve to amend whatever is displeasing to Thee,

We beseech, &c.

That we may be converted from all our evil ways, and by a sincere repentance obtain Thy peace,

We beseech, &c.

That we may, this day, be so strengthened in our faith as to use our whole endeavours in seeking those eternal things, which faith teaches us; and live by faith,

We beseech, &c.

That Thy HOLY SPIRIT would, this day, descend and take possession of our hearts, and so confirm us in every duty, that no earthly considerations may be able to prevail against us to transgress Thy law,

We beseech, &c.

That we may, this day, join with the blessed above in praising and adoring Thee; in praying to Thee, and

preparing our souls to celebrate, with them, an eternal sabbath,

We beseech, &c.

That we may not give this day to earth, or to self-love, which is consecrated to Thee, but employ it in such exercises as may raise our hearts above, and unite them by love to Thee, Who art our Supreme and everlasting Good,

We beseech, &c.

That Thou wouldst graciously vouchsafe to hear us, and grant these our petitions,

We beseech, &c.

SON of GOD,

We beseech, &c.

O Lamb of GOD, Who takest away the sins of the world,

Spare us, O Lord.

O Lamb of GOD, Who takest away, &c.,

Hear us, O Lord.

O Lamb of GOD, &c.

Have mercy on us.

O CHRIST, hear us.

O Christ, graciously hear us.

Acts of Praise and Supplication, for Sundays and Festivals.

O LORD, hear my prayer, and let my cry come unto Thee.

I praise Thee, O LORD, for all Thy righteous laws and commandments. I beseech Thee, give me sincere obedience to them, and accept the obedience of Thy Son for all my transgressions of them.

I praise Thee for the *Creeds*, and for Thy holy Gospel. I beseech Thee, give me an intelligent and practical faith therein.

I praise Thee for the excellency and fulness of the LORD's Prayer. As Thou hast given me a rule to pray, give me the spirit of prayer to pray by that rule.

I praise Thee for causing me to be born in Thy holy Church. Give me grace to live according to the holy doctrines taught me therein; and give me true obedience to her in Thee and for Thee.

I praise Thee for all the *Sundays and Festivals* of Thy Church. Give me grace to keep the *Holy Days and Festivals* appointed, with a clear understanding of the mysteries commemorated therein.

Give me a deep sense of Thy mercies in them, unfeigned thankfulness for them, and serious meditation and application of them, in union and communion with Thy saints, in imitation of all my SAVIOUR's virtues: treading in the steps of all Thy saints that are gone before us. Amen.

Give me grace also to keep all the *Fasting-days* appointed, with abstinence and penitence, with great devotion, contrition, liberality to the poor, forgiveness of my enemies, and love to all men; with careful examination of my conscience and care to amend my life: that for these also I may magnify Thy holy Name. Amen.

I praise Thee for all the order wherewith Thou makest the place of Thy Feet glorious.

Make me to observe all the *ecclesiastical ceremonies and customs*, with understanding and benefit, obedience and unity, love and conformity; without waywardness or contradiction. Give me grace to go to Thy house as often as I can, to delight in Thy worship, and to worship Thee in the beauty of holiness. Suffer me never to be absent upon any sinful, vain, or idle account. But may I pray unto Thee fervently, praise Thee heartily, and hear and practise Thy Word diligently. Amen.

O my GOD, I especially praise Thee for the benefits of Thy holy *Sacraments*.

Make me, I beseech Thee, thankfully and reverently, frequently and with fervent desire, to come to Thy Holy Table, in memory of Thy Passion, in thankfulness for Thy mercies, for the increase of virtues and graces, for the extinguishing of all vices, averting of Thy judgments, and for obtaining of Thee relief in all my necessities: that I may live more and more in union and communion with Thee. Make us mindful of our vows in Holy Baptism, and of our renewed vows in Confirmation and the Holy Eucharist. Give us grace to perform them all. Give me grace to serve Thee with a true and strong faith, a firm hope and perfect love; in fastings, prayers, and almsdeeds. For since I have offended Thee in body, soul, and estate, I desire to sacrifice all unto Thee, my body in fasting, my soul in prayer, and my estate in alms. Amen.

Give me grace, I beseech Thee, to instruct the ignorant, to correct offenders with mildness, to counsel the doubtful with prudence, to comfort the afflicted with tenderness, to suffer injuries with patience, to forgive offences heartily, to pray for others zealously. Amen.

Give me grace, to the utmost of my power, to feed the hungry, refresh the thirsty, to clothe the naked, to shelter the needy, to visit and help the sick, to minister to prisoners, and to bury the dead. Amen.

Give me the graces and blessings of the Beatitudes; to be poor in spirit, to mourn, to be meek, to hunger and thirst after righteousness, to be merciful, pure in heart, to be a peace-maker, and to suffer persecution for righteousness' sake.

Deliver me from the seven deadly sins, of pride, covetousness, luxury, envy, gluttony, anger, sloth. Grant me the contrary virtues, of humility, liberality, chastity, gentleness, temperance, patience, and devotion, for Thy mercy's sake. Amen.

MONDAY.

To the Holy Spirit.

Although the Three Adorable Persons of the Holy Trinity concur unanimously in the sanctification of our souls, nevertheless our spiritual regeneration and all the graces which we receive from heaven, are attributed specially to the HOLY SPIRIT; because these favours are an act of love from GOD towards us, we acknowledge as the Author of them, Him Who is the love of the FATHER and the SON, proceeding from, and One with Them. He is the LORD and Giver of life, the Cause of all holiness in us, and pours the love of GOD into our hearts. He inspired the Prophets and Apostles, and enabled them to prophesy, to speak with tongues, to heal the sick, and to work miracles. He guided the Apostles in laying the foundations of the Church, and enabled them to ordain successors unto the end of the world. This Holy and Eternal Spirit makes the Sacraments and ordinances of the Church effectual to our sanctification. He enlightens our understandings, rectifies our wills and affections, renews our nature, guides our actions, quickens our devotions. It may be easily conceived what miracles this Divine Spirit produces in souls who place no obstacles to His operations. What abundance of light and strength might He not communicate to us by the seven Gifts, the Fruits and beatitudes which belong to Him (see page 12,) if, docile to His inspirations, we listened to them with more fidelity.

Let us then give ourselves up to the guidance of so wise and beneficent a Guide. Let us study continually the movements of our hearts; let us follow those which the HOLY SPIRIT produces in them, and which alone conquer our natural inclinations. Dread nothing so much as resisting Him. Preserve His grace, or if you have been so unhappy as to lose it by sin, hasten to use the means to recover it, and watch yourself with more carefulness for the future.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

Prayer to the Holy Spirit.

O Thou Author of sanctification, Spirit of love and truth, I adore Thee as the Origin of my eternal welfare; I thank Thee as the Sovereign Dispenser of the benefits that I receive from on high; and I invoke Thee as the source of the light and strength which is necessary to me to know good and to practise it. O Spirit of light and strength, enlighten my understanding, strengthen my will, purify my heart, rule all the movements thereof, and make me docile to all Thy inspirations. Pardon me, Spirit of grace and mercy: pardon my continual unfaithfulness, and the wretched blindness with which I have so repulsed the gentlest, and the most powerful impulses of Thy grace. I desire by the aid of this same grace to cease from being rebellious to it, and henceforth to follow the movements of it with such docility, that I may taste the fruits and enjoy the blessings which Thy sacred gifts produce in the soul. To Thee, with the FATHER and the SON, be all glory for ever. Amen.

See Litany of the Holy Spirit, and Prayers for Whitsuntide.

A devout Prayer for Help.

My LORD GOD, and most bountiful SAVIOUR JESUS CHRIST, Who, when I was not, didst not only create me, but also render me capable of possessing Thee, the Sovereign and only good: and when I was become a slave to sin, through my forefathers' trespass, didst redeem me with Thy precious Blood, and the loss of Thy sacred Life, suffering the punishment due unto my iniquities, that Thou mightest deliver me from them: For these, O LORD, and all Thine other inestimable benefits, I yield Thee most humble and hearty thanks, offering myself wholly unto Thee, as I am wholly Thine, beseeching Thee also, of Thine infinite mercy, to preserve me *this day* from offending Thee, and to direct all my thoughts, words, and works, to Thy

everlasting glory. My state and calling is, as Thou knowest, O LORD, exposed to (*such and such*) dangers; and by reason of my evil customs, and wicked inclinations, it will hardly be possible for me, without Thy special assistance, to pass this life, and not offend in these sins. [*Here call to mind the vices which you are most prone to.*] Refresh, therefore, O LORD, the powers of my soul with the dew of Thy Divine grace, and give me strength to fight more manfully, and to subdue all wicked suggestions for the time to come.

In all humility and sincerity of heart, I purpose (by Thy gracious favour) never willingly to transgress Thy laws and commandments any more; I detest all sin, and what may in any way displease Thee. I desire to love Thee, fear Thee, and serve Thee, and to direct all my actions to Thy honour and glory. Assist me, LORD, with Thy grace, and enrich my poverty with the treasure of Thy merits: wherefore, in union with that charity wherewith Thou descendedst into the blessed Virgin's womb, and afterwards offeredst up Thyself on the Cross, in sacrifice for our sins; in union with this Thy incomprehensible love, I offer unto Thee whatsoever I shall do, think, or speak, *this day*: beseeching Thy merciful goodness so to govern and direct me, that all may tend to the advancement of Thy glory, the welfare of my neighbour, and the benefit of my own soul. To Thee, my gracious and only SAVIOUR JESUS CHRIST, be all glory and praise, world without end. Amen.

*A Devout Oblation of our Bodies and Souls to
Almighty God.*

O Holy Trinity, One God, have mercy upon me; and help me now and evermore, that I may not delight in vain and transitory things.

O most blessed LORD, I adore Thy Divine Majesty with my body and soul; with all the members and senses of the one, and all the powers and faculties of

the other: and I do humbly offer them up all unto Thee, Who gavest them unto me, to do and suffer by Thy grace whatsoever shall be pleasing unto Thee: beseeching Thee, that none of those things, which I do now dedicate unto Thy service, may ever offend Thee.

Grant, O LORD, that my tongue may be restrained from idle and sinful speech, my hands from wicked actions, my heart from unlawful desires, my eyes from vain and dangerous objects, my ears from hearkening to what is frivolous and hurtful, and my whole man, both soul and body, from everything which displeaseth Thee.

Grant, O LORD, that I may so resist the temptations of the world, the flesh, and the devil, in this life, that hereafter I may be admitted to the everlasting joys of Thy heavenly kingdom. Amen.

TUESDAY.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

For Conformity to the Will of God.

Grant me, most merciful GOD, a fervent zeal to desire such things as are acceptable to Thee, and faithful diligence to search after them: give me wisdom to find them; and grace to accomplish them, to the praise and glory of Thy holy Name.

Direct Thou my life, and grant me the knowledge, will, and power, to do always that which is most pleasing to Thee, and most expedient for my own soul.

May my way, O LORD, be sure, upright, and perfect, that neither adversity may make me faint, nor pros-

perity cause me to fall away from Thee; that I be not puffed up with pride by the one, nor cast down by the other: but that in the one I may give thanks unto Thee, and in the other patiently endure. May I rejoice in nothing but what brings me nearer to Thee, my blessed JESUS, nor grieve at anything but that which withdraws me from Thee. Grant that I may desire to please none, or fear to displease none but Thee.

May all transitory things be of no account with me in comparison of Thee, and whatever is agreeable to Thy will be dear unto me; and Thou, O my God, above all things, that I may have no joys separate from Thee, nor desire anything but Thee. Let all labour delight me that is done for Thee, and all repose be wearisome to me, which is without Thee. Make me lift up my heart often to Thee: and lest I should forget myself, give me grace to call my shortcomings to mind with sorrow, and full purpose of amendment. Make me, O God, truly humble. Grant that I may be obedient without contradiction, patient without murmuring, continent without depravity, cheerful without levity, sad without dejection, truthful without duplicity. Grant that I may fear Thee without despair, and trust in Thee without presumption. Grant me, most loving LORD, a mind so watchful, that no worldly thoughts may be able to divert it from Thee; a heart so constant, that no evil affections or suggestions may withdraw it from Thy service; a heart so steadfast, that no trouble can break; and so free from vice, that no sin may bring me into captivity.

Bestow upon me, O LORD, my God, understanding to know Thee, diligence to seek Thee, wisdom to find Thee, and perseverance in waiting upon Thee: and so to use Thy grace here, that I may attain to the fruition of Thy joys in the regions of glory. Who livest and reignest God for ever. Amen.

WEDNESDAY.

On this day our Lord and Saviour was betrayed by Judas.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., *as on page 39.*

Against Worldly-mindedness.

I beseech Thee, O most merciful FATHER, that Thou wouldst protect me from the danger of business, and inordinate cares, and so defend me from the temptations of this world, that I may never be ensnared by any of its pleasures. Keep me, O LORD, from undue sadness, grief, and worldly fear, and from whatever Thou knowest to be a hindrance to my soul. Help me, O LORD, that flesh and blood may not overcome me; that I may not esteem the honours and treasures of Thy heavenly kingdom, less than the vain honours and perishable riches of this world. Give me, O LORD, spiritual prudence to discern, courage to resist, patience to suffer, and constancy to persevere. Give me, for all worldly comforts, the most sweet consolation of the HOLY SPIRIT; and for all carnal love, infuse into my soul the chaste love of Thy holy Name. Meat, drink, clothing, sleep, and all other necessities which our bodies require are grievous and irksome to a fervent spirit: Grant me, therefore, Thy grace, that avoiding all superfluity and excess, I may so desire and use temporal things, that they may minister unto me an occasion of praising, but never of offending Thee, Who livest and reignest one God, world without end. Amen.

Devout Prayers to the Lord Jesus.

O good JESUS, most gracious Redeemer of my soul, be merciful unto me an abominable sinner; I have

sinned, I have offended, I have done amiss before Thee. LORD, pardon me all my iniquities, my negligences, and my self-indulgence. I put them all into Thy most sacred Wounds, and cast them into the unfathomable depth of Thy mercies and merits. O, would to God I had never offended! would to God I had never hindered Thy grace in me! I purpose now, by Thy help, to correct and thoroughly to amend my life.

O LORD, take away all my sins, wash me clean with Thy precious Blood, and heal me with Thy precious Wounds; sanctify me with Thy bitter Passion, and quicken me with Thy Death: cleanse me perfectly, and restore me again to the innocence which Thou gavest me in Baptism, that I may truly please Thee. Amen.

I worship, I adore, and glorify Thee; I praise and give thanks to Thee, my LORD JESUS CHRIST, for all Thy mercies and benefits. I thank Thee, O SON of the living and most high God, Who, out of Thy exceeding great charity towards me, didst vouchsafe to be made man, and for my sake to be born in a stable, laid in a manger, and fed with the milk of Thy Virgin Mother. Thou wouldst suffer extreme poverty, and be troubled thirty-three years with continual labours and cruel pains. Thou wouldst endure a bloody sweat in the agony of Thy soul. Thou wouldst be apprehended, ignominiously bound, and unjustly condemned. Thou wouldst be spit upon, and buffeted, reviled and scorned, clothed with a white garment, out of mockery and derision. Thou wouldst be cruelly beaten and torn with stripes, crowned with thorns, laden with a painful and heavy cross, and cruelly fastened to it with piercing nails. Thou wouldst have vinegar and gall offered to Thee in Thy thirst. Thou, the Maker and Adorner of the stars, wouldst hang on the Cross naked, despised, wounded, and afflicted with innumerable sorrows, for my sake.

Thou sheddest Thy most pure and precious Blood for me: Thou diedst for me: I embrace in the arms of my soul Thy venerable Cross, and for the love and

honour of Thee, look devoutly upon the instrument of so great blessings. Grant that I may with most ardent desire approach unto Thee, and eternally rest in Thee, Who art above all. Amen.

O, my LORD GOD, I set myself in the lowest place, and under all creatures : for I am unworthy that the earth should bear me. I forsake all corruptible things for love of Thee : I refuse whatsoever Thou art not : I renounce all sensual pleasure and delight, all vanity and impurity : I forsake all self-seeking and all self-indulgence : I resign myself wholly into Thy hands. All my whole will I submit unto Thine. Let only Thy will, O LORD, be done in me, and by me : let Thy blessed will be done in time and eternity. I offer myself ready to suffer, with the help of Thy grace, whatsoever it shall please Thee to send me. Amen.

O most gracious and merciful JESUS, mortify whatsoever is sensual in me, whatsoever is vicious and inordinate in my soul, which may displease Thee. Mortify in me all selfishness, adorn me with Thy merits and sacred Virtues. O LORD, prepare a delightful habitation for Thyself in me : renew my spirit, my soul, and my body, with Thy excellent grace : make me conformable to Thy holy Humanity : make me one according to Thy heart's desire ; illuminate my soul, and enlighten my mind, that I may dwell in Thee, and constantly cleave to Thee. Amen.

O LORD my God, O true and Unchangeable Goodness, fill me with Thine own Self. Lead me into the inmost depths of my soul, unto a clear knowledge of myself ; and bring me from thence to the knowledge of Thee, Who art my Origin. Knit me most closely unto Thee ; nay, even change, and altogether transform me into Thee, that Thou mayest have Thy delight in me. Hear me graciously, O LORD, not according unto my will, and when I please, but according to Thy good pleasure. O LORD, teach, enlighten, direct, and help me in all things, that I may do nothing, speak nothing, think nothing, desire nothing, but what is pleasing and acceptable unto Thee. Amen.

THURSDAY.

Institution of the Blessed Sacrament.

On this day we commemorate the institution of the Holy Eucharist.

In order to respond to the love that JESUS CHRIST shows to us in this Sacrament, let us unite ourselves to Him by devout and frequent Communions: let us offer to Him continual adoration; at least let us not allow any Thursday to pass without acquitting ourselves of this consolatory duty. Let us go to Him, sometimes as the shepherds and wise men, to adore Him; sometimes as the apostles and disciples, to hear Him and to receive His instructions; sometimes, as Magdalene, to weep for our sins, or to contemplate His admirable perfections. Let us come to Him as the sick in the Gospel, to be cured of spiritual infirmities; or as the poor, to tell Him our wants, and to ask of Him, in our troubles, in our doubts, and in our afflictions, the consolations and graces necessary for us; but let us always keep ourselves in His Presence with that humility, collectedness, reverence, fear, love, gratitude, and confidence, with which the Real Presence of our adorable SAVIOUR should inspire us.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as at page 39.

For the love of God and man.

O Almighty SAVIOUR JESUS CHRIST, Who hast loved and washed us with Thy precious Blood, and offered up Thyself to God for us; Who wast reckoned among transgressors, and most cruelly wounded for our iniquities: Thou wert bruised for our offences, and by Thy stripes we are made whole. I beseech Thee, O LORD, for the sake of Thy unspeakable mercy, inflame me with Thy heavenly grace, that the fire of Thy charity may always burn in my soul, and produce in it such chaste affections, such a tender pity, and

such disinterested benevolence, as may for the love of Thee, and in imitation of Thy universal love, be extended to all creatures. Fill my soul, O LORD, with Thy fervent and perfect charity, that in all things, and above all, I may love Thee, and, according to Thy holy law, love my neighbour, in Thee, and for Thee.

Grant me, O GOD, I humbly beseech Thee, that, to Thy great glory, I may with all my heart desire and promote the salvation and good of every one.

Grant me, O LORD, perfectly to love my enemies, not in word only, but in deed and in truth. Take from me all bitterness of mind, anger, disdain, suspicion, envy, and whatever is contrary to pure and sincere charity; so that in simplicity of heart, I may have a good opinion of all, judge none rashly, but love every one in Thee with most holy and hearty affection; and that I may show them by word and deed, all sweetness, clemency, and love. Amen.

A Prayer that we may receive the Blessed Sacrament before our death.

O my GOD and my LORD, I praise and bless Thee, that Thou hast vouchsafed me grace often to participate in Thy great mystery, to be fed with the Divine Food of Thy holy Sacrament, and comforted with Thy sweet and blessed Presence. O FATHER of mercy, and GOD of all consolation, let every tongue bless Thee, and every creature celebrate Thy bounty, for this inestimable gift. And as for me, because praise is unfitting in the mouth of a sinner, I humbly offer Thee, O my GOD, all the praises of the angels and blessed saints, who continually adore Thee and sing Thy glory.

O glorious JESUS, I beseech Thee, vouchsafe me, before I die, the grace of true confession, contrition, and satisfaction for all my offences; and that, at the hour of my death, I may humbly adore and devoutly receive Thee, GOD and Man, CHRIST JESU, SAVIOUR of the world, in the most holy Sacrament of the altar; and so, with full pardon of all my sins, I may end my

life in peace, in the true faith of Thy holy Church, and in perfect love and charity with all the world. Amen.

May the Holy Body of CHRIST JESUS be the salvation of my soul and body. Amen.

May the Glorious Blood of CHRIST JESUS bring my soul and body to everlasting bliss. Amen.

Litany of the Blessed Sacrament.

O CHRIST, hear us.

O GOD the FATHER, of heaven,

Have mercy upon us.

O GOD the SON, Redeemer of the world,

Have mercy upon us.

O GOD the HOLY GHOST,

Have mercy upon us.

Holy Trinity, One GOD,

Have mercy upon us.

Be merciful, spare us, O LORD.

From the snares of the Devil,

Deliver us, O Lord.

From the peril of death,

Deliver us, O Lord.

From evil thoughts,

Deliver us, O Lord.

From the dominion of all vices,

Deliver us, O Lord.

From hardness of heart,

Deliver us, O Lord.

From all evil,

Deliver us, O Lord.

We sinners beseech Thee to hear us:

That Thou wouldest spare us,

We sinners beseech, &c.

That Thou wouldest give us sure hope,

We sinners beseech, &c.

That Thou wouldest grant us true faith,

We sinners beseech, &c.

That Thou wouldest endue us with perfect charity,

We sinners beseech, &c.

That Thou wouldest mortify in us the loathsomeness of all vices,

We sinners beseech, &c.

That Thou wouldest quicken in us the perfection of all virtues,

We sinners beseech, &c.

That Thou wouldest open to us, by Thine Incarnation, an entrance into the holy of holies,

We sinners beseech, &c.

That Thou wouldest renew our souls and bodies by this most holy Mystery,

We sinners beseech, &c.

That by It Thou wouldest cleanse our souls,

We sinners beseech, &c.

That Thou wouldest not permit this tremendous Mystery to be our condemnation,

We sinners beseech, &c.

That we may handle this

ineffable Sacrament with
pure hands,

We sinners beseech, &c.

That we may receive It with
pure minds,

We sinners beseech, &c.

That by It we may obtain
pardon for all our sins,

We sinners beseech, &c.

That by It we may be able
to cleave always to Thee,

We sinners beseech, &c.

That by It we may be worthy
to dwell in Thee and Thou
in us,

We sinners beseech, &c.

That Thou wouldest vouch-
safe to pour into our hearts
the grace of Thy HOLY
SPIRIT,

We sinners beseech, &c.

That Thou wouldest vouch-
safe to preserve all Chris-
tian people whom Thou
hast redeemed by Thy most
precious Blood,

We sinners beseech, &c.
That Thou wouldest give us
place for repentance,
We sinners beseech, &c.

Ÿ. Enter not into judg-
ment with Thy servant, O
LORD :

Rz. For in Thy sight shall
no man living be justified.

Ÿ. O LORD, deal not with
us after our sins :

Rz. Neither reward us ac-
cording to our iniquities.

Ÿ. Not unto us, O LORD,
not unto us :

Rz. But unto Thy Name
be the praise.

Ÿ. O LORD, arise and help
us :

Rz. And deliver us for Thy
Name's sake.

Ÿ. O LORD, hear my
prayer :

Rz. And let my cry come
unto Thee.

The Antiphon.

The glorious King of heaven and earth, to show the riches of His bounty, hath prepared a solemn and gracious Feast, and calls even the meanest of His subjects to sit down at His table, by this gracious invitation. "*Come unto Me all that travail and are heavy laden, and I will refresh you :*" "*For My Flesh is meat indeed, and My Blood is drink indeed.*"

Ÿ. Thou hast given us, O LORD, bread from heaven.
Alleluia.

Rz. Replenished with all sweetness and delight.
Alleluia.

Ÿ. O LORD, hear my prayer.

Rz. And let my cry come unto Thee.

Prayer.

O GOD, Who in this wonderful Sacrament hast left us a perpetual memory of Thy Passion: grant us, we beseech Thee, so to reverence the sacred Mysteries of Thy Body and Blood, that we may continually perceive in our souls the fruit of Thy redemption, Who with the FATHER, and the HOLY GHOST, livest and reigest ever one GOD, world without end. Amen.

A Prayer in honour of our Lord's Passion.

I beseech Thee, O LORD JESUS CHRIST, that Thy precious Death may be my resurrection and life, Thy sacred Wounds my remedy and cure, and Thy Holy Body and Blood my meat and drink; may Thy Blessed Passion bring me everlasting glory; and let it be the joy, study, and desire, as also the health and safety of my soul, to meditate on these Thy mercies, both now and for ever. Amen.

See other Eucharistic Litanies, Vol. II.

FRIDAY.*On Commemorating the Passion of our Lord.*

On Friday, the first Adam fell, and ruined the whole human race. On Good Friday, JESUS CHRIST, the Second Adam, redeemed mankind by dying on the Cross.

A grateful recollection of our Divine Redeemer's Passion and Death should not be confined merely to one day in the week; every day, yea, every hour, we should recall to our minds the torments which JESUS CHRIST voluntarily endured to save us from suffering eternally; or, at least, every day should strengthen our gratitude, for so great a benefit as that of our redemption, and our compassion for all that JESUS suffered on our account; but above all it should increase our horror of sin, that great evil, which required such a Sacrifice. The death of our merciful Mediator on Good Friday, has consecrated every Friday in a particular manner to the commemoration of His Sacred Passion; therefore you should, on this day, endeavour most fervently to animate and strengthen in your heart a grateful and real devotion to the Passion of JESUS CHRIST. *First*, accustom yourself to think frequently of the sufferings of CHRIST, particularly when-

you make the sign of the cross, and look on any representation of the Passion.—*Secondly*, be particularly exact in being present at, and in devoutly receiving the Holy Sacrament as often as you can, that being one of the best possible means of honouring the Passion, since it is a Commemoration of the Sacrifice of the Cross.—*Thirdly*, offer the holy Sacrifice of the Eucharist, and all the thoughts, words, and actions of every Friday, in union with the sufferings of CHRIST—to thank your SAVIOUR for them—to obtain the conversion of sinners—and to beg of JESUS CHRIST, through the infinite efficacy of His sacred Blood, that your heart may be early impressed with deep and lasting devotion to His Passion. This devotion consists chiefly in sincere gratitude for that infinite love which induced JESUS CHRIST to endure such torments for your sake.—*Secondly*, in heartfelt contrition for the share your sins had in His sufferings, and a sincere, lively horror of sin in general, since those who deliberately offend their Redeemer, show that they are in the unhappy disposition to crucify Him and put Him to an open shame.—*Lastly*, in a fervent imitation of the virtues JESUS practised in the course of His Passion. As this last point is of most consequence, make it your particular practice every Friday, to consider the profound reverence with which JESUS prayed in the Garden of Olives, that you may imitate it in all your spiritual duties. Reflect on the Divine Patience with which this meek Lamb endured the insults and cruelty of His enemies; and for His sake bear cheerfully with any little trial you may receive. Admire His profound silence, when accused of crimes it was impossible He could commit, and think yourself happy, if this day present you an opportunity of suffering a rebuke with gentleness and meekness, whether you have merited it or not. Call to mind at your meals, the vinegar and gall presented to JESUS on the Cross; and when you retire to rest think of the hard bed of the Cross on which JESUS expired, and seek refuge in spirit, in the adorable Wound of His Sacred Side.

N.B.—The Church enjoins *all the Fridays* in the year, except Christmas-day, to be observed as days of abstinence. It is not consistent with this injunction to go to balls, theatres, or other places of public amusement on that day.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

Prayers to Jesus Suffering.

O LORD JESUS CHRIST, SON of the Living God, grant me to long after Thee with my whole heart, with full desire, with a thirsting soul, and to breathe in Thee most blessed, and that my whole inner man may pant after Thee, Who art the true Happiness. Inscribe Thy Wounds in my heart with Thy most precious Blood, O most compassionate LORD, that in them I may read both Thy sorrow and Thy love; and may the memory of Thy Wounds always remain in my innermost heart, and excite in me compassion, and kindle in me the fire of Thy love. Grant also that all creatures may be as nothing to me, and that Thou alone mayest be sweet to my heart. Amen.

O Immaculate Lamb, Innocent Victim, Who by Thy Death and precious Blood hast blotted out the sins of men, blot out mine, and do not let such sufferings be in vain to me. O JESUS, abandoned by all, sad, desolate, agonizing, resigned to death, help me to receive with resignation, like Thine, all the afflictions it may please Thee to send me. O JESUS, accused, calumniated, outraged, teach me to despise the judgments of men and to bear patiently the blackest calumnies. O JESUS, torn with blows, pierced with thorns, and covered with blood for my sake, teach me to endure for love of Thee, illness and the pains of sickness. O JESUS, delivered to the executioners and condemned to the shameful punishment of the Cross, grant me grace to fly earthly glory, and to love simplicity and retirement. O JESUS, overcome with the weight of the Cross, I unite myself to Thee; and I unite my cross to Thine; grant me grace to bear it with the same strength and sweetness as Thou didst. O JESUS, raised upon the Cross, draw me to Thee. Thou didst die for me, grant that I may live to Thee only, and that crucified with Thee, I may be occupied henceforth only in loving and pleasing Thee. Who livest and reignest with the FATHER and the HOLY SPIRIT, One God Amen.

Short Litany of our Blessed Saviour Jesus.

- LORD, have mercy on us.
 CHRIST, have mercy on us.
 LORD, have mercy on us.
 JESUS, receive our prayers.
 LORD JESUS, grant our petitions.
- O GOD the FATHER, Creator of the world,
Have mercy on us.
 O GOD the SON, Redeemer of mankind,
Have mercy on us.
 O GOD the HOLY GHOST, Perfecter of the elect,
Have mercy on us.
 Holy Trinity, One GOD,
Have mercy on us.
 JESUS, SON of the living GOD,
Have mercy on us.
 JESUS, the express Image of the FATHER'S Glory,
Have mercy on us.
 JESUS, the bright Ray of eternal Light,
Have mercy on us.
 JESUS, the uncreated Wisdom, by Whom all things are governed,
Have mercy on us.
 JESUS, the eternal Word, made man for our redemption,
Have mercy on us.
 JESUS, most blessed Son of the Virgin Mary,
Have mercy on us.
 JESUS, most powerful,
Have mercy on us.
 JESUS, most glorious,
- Have mercy on us.*
 JESUS, most humble and meek,
Have mercy on us.
 JESUS, most patient and obedient,
Have mercy on us.
 JESUS, most chaste and holy,
Have mercy on us.
 JESUS, Lover of poverty,
Have mercy on us.
 JESUS, Lover of peace,
Have mercy on us.
 JESUS, Lover of us ungrateful sinners,
Have mercy on us.
 JESUS, Who camest down from heaven to teach us, with Thy Own Sacred Mouth, the truths of salvation,
Have mercy on us.
 JESUS, Who didst converse so long on earth, to show us, by Thy Own holy example the way to heaven,
Have mercy on us.
 JESUS, Who didst die even the death of the Cross to redeem us, and to take off our aversion from suffering, and teach us to endure all things for everlasting happiness,
Have mercy on us.
 JESUS, Who didst ascend into heaven, to confirm our belief and raise our affections to eternal joys,
Have mercy on us.

JESUS, Author of our faith,
and Finisher of our hope,
Have mercy on us.

JESUS, Supreme Object of
our love, and overflowing
Satiety of all our desires,
Have mercy on us.

JESUS, our GOD, blessed for
ever,
Have mercy on us.

II.

Have mercy, and spare us,
O JESUS.

Have mercy, and hear us,
O JESUS.

From all evil, from all sin,
and from everlasting death,
O Lord Jesus, deliver us.

By the mystery of Thy holy
Incarnation, and humble
Nativity,
O Lord Jesus, &c.

By the sanctity of Thy hea-
venly doctrine and mira-
culous life,
O Lord Jesus, &c.

By the merits of Thy bitter
Passion, and all-reviving
Death,
O Lord Jesus, &c.

By the joys of Thy victorious
Resurrection and triumph-
ant Ascension,
O Lord Jesus, &c.

By the Glory of Thy eternal
kingdom, and incompre-
hensible Majesty,
O Lord Jesus, &c.

We sinners beseech Thee to
hear us :

That it would please Thee
to protect and govern Thy
holy Church, which Thou
hast purchased with Thy
precious Blood,

*We beseech Thee to hear
us.*

That looking continually on
Thy admirable Life, we
may faithfully endeavour
to follow Thy steps,

We beseech, &c.

That denying all vicious and
inordinate inclinations, we
may live soberly, justly,
and piously,

We beseech, &c.

That through Thy love, the
world may be crucified to
us, and we to the world,

We beseech, &c.

That whatever we ask in Thy
holy Name, we may receive
through Thy infinite merits,

We beseech, &c.

SON of GOD,

We beseech, &c.

Lamb of GOD, Who takest
away the sins of the world,
Spare us, O Jesus.

Lamb of GOD, Who takest
away the sins of the world,
Hear us, O Jesus.

Lamb of GOD, Who takest
away the sins of the world,
Have mercy on us.

LORD, have mercy on us.

CHRIST, have mercy on us.

LORD, have mercy on us.

Our FATHER, &c.

Glory, honour, and praise be to our **LORD JESUS CHRIST**; may all the world adore Thee: blessed be Thy holy Name, Who for us sinners didst vouchsafe to be born of a humble Virgin; and blessed be Thine infinite goodness, Who didst die on the Cross for our Redemption. O **JESUS, SON of GOD**, and **SAVIOUR** of mankind, have mercy on us; and so dispose our lives here by Thy grace, that we may hereafter rejoice with Thee for ever in Thy glory. Amen.

Antiphon.—Every day we will repeat Thy perfections, O glorious **JESUS**! that every day we may grow in our esteem of Thee. Every day we will attentively reckon Thy mercies, that every day we may increase in Thy love.

Ÿ. All that we have, and are, we received from Thy grace. Alleluia.

Rz. All we desire, and hope, we expect in Thy glory. Alleluia.

Ÿ. O **LORD**, hear my prayer.

Rz. And let my cry come unto Thee.

Let us pray.

Almighty GOD, and most merciful **SAVIOUR**, the Light of this world, and the Glory of the next; vouchsafe, we beseech Thee, to illuminate our understandings, and inflame our wills, and sanctify all the faculties of our souls; that whilst with our lips we recite these prayers, we may inwardly with our hearts adore Thy Person, admire Thy Goodness, and conform our lives to Thy holy Example, till at length, by frequent meditation on the bliss Thou hast prepared for us hereafter, we break off our affections from all irregular adherence to this world, and place them entirely on the enjoyment of Thee, Who with the **FATHER** and the **HOLY GHOST**, livest and reignest one **GOD**, world without end. Amen.

May the blessing of **GOD Almighty, FATHER, SON**, and **HOLY GHOST**, descend upon us, and dwell in our hearts for ever. Amen.

Thanksgiving and Prayer, for Evening.

O Sovereign, terrible, yet most loving **LORD**, my **GOD**, Who never ceasest to show Thy mercy towards sinners; and such is Thine infinite clemency and love, that even when they offend and trespass against Thee, Thou forbearst not to heap Thy benefits on them; I,

most sinful creature, yield Thee humble thanks, for Thy ineffable goodness, in creating me in Thine own likeness, rendering me capable of Thy everlasting glory, and in making so many other creatures for my use and sustenance. I bless Thee, for that inestimable work of my redemption, whereby Thou didst deliver me from the slavery of Satan, and purchase for me a free entrance into Thy heavenly kingdom; for having singled me out amongst so many millions who know Thee not, (but lie buried in ignorance and miserable errors,) to be Thy servant, and a member of the holy Catholic Church; for Thy most holy Sacraments, especially for that glorious Mystery above all others, wherein Thou art Thyself most really contained; for preserving me so many times from hell, which my sins would long since have cast me into, had not Thy inestimable goodness delivered me; for these and all other Thy benefits, namely, for those Thou hast this day (. . .) bountifully bestowed upon me, O my Sovereign LORD, I offer Thee the most sincere and grateful thanks that my poor heart is capable of offering. Amen.

And now, my only Redeemer and SAVIOUR, I humbly implore the light of Thy grace, to know wherein I have anyway offended Thee, that by sound searching of my conscience, I may see my sins with sorrow, and Thy unspeakable mercy with a zealous and firm purpose of amendment. Thou seest, O LORD, my sinfulness, and knowest my misery much better than I myself: I am sorry with all my heart, that I should still offend so loving a LORD, and wish that my sorrows were far greater. I purposed to do better by Thy grace, which was not wanting, yet have I fallen again into my former trespasses. Thy goodness, O LORD, forbids me to despair, and therefore I will continually trust in Thy mercies in all events, and firmly resolve every day to amend my life. Deliver me, O LORD, from all mortal sin for ever, and give me grace so to strive against all sins of infirmity, that at last I may wholly overcome them. And for satisfaction of these, and all my former offences, and for the offences of the

whole world: as also for Thy unspeakable benefits bestowed on me and all mankind, I offer Thee the merits of Thy bitter Passion, those precious drops of Blood, which Thou sheddest for our salvation, and that ardent charity, wherewith Thou wholly resignedst Thyself to all Thy torments for our sakes. Amen.

And in union with this Thy Holy Oblation, I offer up myself, and all that I have to Thy honour and everlasting glory; I keep nothing back, but give all to Thee, Whose it is; and make that Thine, by my will, which is Thine by right.

Give me Thy grace, O my God, to confess my sins, and to live better hereafter; give me true humility and repentance, grace to know Thee and myself, purity of heart in all my doings, patience, chastity, and perfect charity: give me a holy life and a happy death; and in order thereto, in the dangerous hour of my departure grant me Thy assistance, that through Thy mercy I may praise and glorify Thee for ever. Amen.

O JESUS, my gracious SAVIOUR, be merciful to me a

SATURDAY.

On Saturday GOD rested from the work of creation; on the same day the SON of GOD rested, in the grave, from the work of Redemption; and on this day we commemorate His Burial, and descent to the place of departed spirits. And in union with His "*precious Death and Burial*," we remember in our prayers, all sick and dying persons, and our *departed friends*.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Kneeling say,

Ÿ. O LORD, open Thou my lips, &c., as on page 39.

A Prayer for ourselves and those under our care.

I adore Thee, most merciful God, and give Thee thanks for Thy boundless clemency, and infinite goodness, by which Thou not only sufferest us miserable sinners to live, who are wholly unworthy of life, but also pardonest our offences, and bestowest Thy benefits upon us. Let therefore Thy goodness, O God, at last overcome our wickedness, Thy compassion soften our hardness, Thy most burning charity melt our frozen hearts, that we may be changed from vessels of wrath into vessels of mercy; and being freed from all our sins, may be so much more fervent in loving Thee, by how much we have hitherto been cold in Thy service. Blessed JESUS, grant us grace to run after Thee, and so to imitate the steps of Thy life and Passion, that the fervour of our present devotion may make amends for the sloth and lukewarmness of our former conversation. Grant that at length we may be converted to Thee with our whole heart; and being confirmed in Thy grace, may praise Thee our Redeemer and SAVIOUR for ever.

In the first place, O Infinite Goodness, I ask this mercy for myself, a most miserable sinner, who have so much more need of Thy grace than others, as I am weaker and less able to do good. Thou knowest also, O most gracious LORD, how unprofitable I am, and how often I hinder the operation of Thy grace, not only in myself, but in others also. Wherefore, O blessed and merciful LORD, I humbly beseech Thee for all those who are committed to my charge, or otherwise commended to my prayers; I recommend them, O LORD, to Thy holy protection, and lay them within Thy most loving heart: preserve them, I pray Thee, according to Thy good pleasure, and bring them to life everlasting.

O LORD my GOD, I beseech Thee for those amongst whom I dwell, that by the shedding of Thy precious Blood, and by the fathomless depths of all Thy mercies,

Thy grace may abound, and be confirmed in us all, so that none of us may perish for ever. Give us, O LORD, all spiritual and temporal necessities, and so govern and direct us in Thy ways, that we may still proceed in Thy holy service, and at length be received into Thy everlasting kingdom.

O most loving JESUS, most faithful Lover of souls, I offer and commend unto Thee, all such as have desired my unworthy prayers. Thou art most merciful, and abundantly rich for all; according to their need and Thy mercy, glorify Thy Name in them: deal with us not according to our own demerits, but according to Thine own infinite goodness. Amen.

For the Afflicted.

O Almighty, everlasting GOD, the comfort of the sorrowful, and the support of those that are burdened: give ear to the prayers of such as call upon Thee out of any tribulation, that finding Thy mercy present with them in their necessities, their mourning may be turned into joy: through our LORD JESUS CHRIST. Amen.

For the Sick and Dying.

O Almighty, everlasting GOD, the eternal salvation of them that believe, hear us for Thy sick servants, (especially) for whom we crave humbly the help of Thy mercy, that their health being restored to them, they may render thanks to Thee in Thy Church. Remember also all sick and dying persons, (especially) that they may omit nothing that is necessary to make their peace with Thee before they die; and sanctify the miseries of this life to the everlasting benefit of all who suffer: through our LORD and SAVIOUR JESUS CHRIST. Amen.

For a happy and blessed death.

O Living JESU, the well-spring of compassion, and fountain of endless mercy, I humbly beseech Thee to give me grace to spend this my transitory life in vir-

tuous and holy exercises, that when the day of my death shall come, though I feel pain in my body, I may yet find comfort in my soul, and with faithful hope in Thy mercy, sincere love of Thee, and perfect charity towards all, I may, through Thy grace, depart hence out of this vale of misery, and hasten to that glorious country, wherein Thou hast purchased us an inheritance for ever, with Thy precious Blood. To Thee, therefore, my Divine Redeemer, Who by Thy bitter Passion hast triumphed over death, (the punishment due to our sins,) I consecrate the remainder of my life, together with all the pains and agony of death; O grant, I beseech Thee, that the last moment of my life may be entirely devoted to Thy glory, and that I may breathe forth my soul in the happy act of true divine love, and perfect charity: in due honour and homage to Thy eternal FATHER, as also in true conformity to that Divine and holy Spirit of Thy last sacred prayer upon the Cross; concluding this my uncertain mortal life with Thy sacred words, "*Into Thy hands, O Lord, I commend my spirit.*" O grant, dear JESU, through Thine infinite merits, and boundless mercy, that then my soul may hear from Thee that joyful saying which he did, who had the bliss of dying on Mount Calvary with Thee; *This day shalt thou be with Me in Paradise*; there to praise, and glorify Thee with the FATHER, and the HOLY GHOST, Three Persons, and One God, world without end. Amen.

For the Departed.

O Lamb of God, Who shalt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

O Lamb of God, at Whose presence the earth shall be moved, and heavens melt away, *Give rest to the souls of the faithful departed.*

O Lamb of God, in Whose blessed Book of Life all their names are written, *Give eternal rest to the souls of the faithful departed.*

Grant them, O LORD, eternal rest, and let everlasting light shine upon them.

(See also *Prayer in Part III.*, and at the end of *Preparation for Death and Prayers for the Sick.*)

Antiphon. Deliver us, O LORD, and all Thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall from heaven; in that day of calamity and amazement, when heaven itself shall shake, and the pillars of the earth be moved, and the glorious Majesty of JESUS come, with innumerable angels, to judge the world by fire.

Ÿ. Deliver us, O LORD, in that dreadful day.

Rz. And place us with the blessed at Thy right hand for ever.

Ÿ. O LORD, hear my prayer.

Rz. And let my cry come unto Thee.

THANKSGIVINGS FOR THE WORKS OF CREATION.

To be said on the several days of the Week.

1. *The Lord's Day.*

We thank Thee, Almighty God, that Thou didst on this day make the beauty of heaven, the breadth of the earth, and the darkness for rest; and that noble creation of angelic spirits. O merciful God, grant us this day to meditate upon heavenly things, and not to think of things of earth. Drive away from us all darkness, and give us the clearness of Thy light, and the purity of Angels.

2. *The Second Day.*

We thank Thee, Almighty God, that Thou didst on this day make the beautiful circuit of the firmament, to which Thou gavest the name of Heaven. O most merciful God, grant us with our whole heart to be elevated unto heaven, and there to contemplate Thee, our dear LORD, Who art the food of Angels and all

saints, feeding them with the knowledge and glory of Thy Death.

3. *The Third Day.*

We thank Thee, Almighty God, that Thou didst on this day make the seas, and grass, and all green herbs, that flourish and bring forth seed after their kind. O most beneficent God, bestow on us the spiritual waters of Thy grace, and the tears of compunction, and floods of healthful penitence. Give us the increase of virtues, and Thy sweet love, that we may ever please Thee, and never depart from Thee.

4. *The Fourth Day.*

We thank Thee, Almighty God, that Thou didst on this day make the sun, moon, and stars, and by them didst enlighten the world. O most loving God, grant that our hearts may be inwardly illuminated with the remembrance of celestial things; that we may not turn aside from eternal goodness, but by following Thee, find perpetual light.

5. *The Fifth Day.*

We thank Thee, Almighty God, that Thou didst on this day make the fishes of the sea, and the fowls of the air. O Good God, grant unto us in our mortal life so to pass through the waves of this world, that we, being freed from our sins, may on the wings of virtue have a safe passage unto the joys of Paradise.

6. *The Sixth Day.*

We thank Thee, Almighty God, that Thou didst on this day make the cattle and creeping things, and beasts of the earth; and man also, upright after Thine own likeness, giving him free will and dominion over all creation. O most gracious God, by Thee men flourish and increase in strength. Grant that we may eschew all animal desires and all evil, and set our hearts on Thee the chief good.

7. *The Sabbath.*

We thank Thee, Almighty God, that Thou didst on the seventh day rest from all the work Thou hadst made, and on this account didst sanctify and bless it.

O most loving Creator, grant unto us sweetly to rest in Thee our chief Good ; and ever to offer praises to Thee, and worthily extol Thy works, both in heaven and on earth, and Thee the Creator of all, Who hast graciously made us, and all things for our salvation. Amen.

REFLECTIONS FOR EVERY DAY IN THE MONTH.

A TRANSLATION.

Directions how to use them.

The following Reflections on some of the most important truths and maxims of the Gospel, are so concise and simple, that they require but little time or attention to read and understand them. They are well adapted for those who have not practised *Meditation*, or whose occupations leave them but little time for it. If they cannot spend much time, it would give some good thoughts if they only read them over.

They should be used as follows : Every morning, or if you have not time then, every evening after saying your prayers, place yourself in the Presence of God, and read the thoughts for the day slowly and with attention, that you may understand them. Each day is divided into three sections : read over the first, think over it for a few seconds, and apply it to yourself ; and so with the second and third. Then follows a practical *resolution*, which you must pray to God to help you to act upon. The passage from a Father, and the text of Scripture, contain the pith, or abridgment of the thoughts for the day, and are so short and pithy as to be easily remembered, and are well fitted to arouse the soul during the occupations of the day.

FIRST DAY.

Faith.

1. All that faith teaches, is founded on the authority of God's Word. It is from CHRIST Himself that the Church has learned whatever she proposes to the faithful, as the object of their belief. One cannot go astray when Truth Itself is the guide : and there is nothing more reasonable, than to submit reason to faith.

2. Of what use is faith to a Christian, if it be not the rule of his conduct ? It is the greatest folly to doubt of a doctrine, which God has revealed, which so many martyrs have sealed with their blood, which has been confirmed by so many miracles, which the devils themselves have so often confessed ; but, it is a still greater folly to believe this doctrine true, and to live as if it were

false. Not to live conformably to our belief, is to believe as the devils do.

3. Faith, then, shall be henceforth the principle of my actions, and the rule of my life. All that it condemns, I also absolutely condemn, in spite of my natural repugnance. I will oppose the maxims of the Gospel to those of the world, on every occasion. What does the world say?—That we must follow our own inclinations, that we must suffer nothing, &c. But what does JESUS CHRIST say?—He says the very contrary; who is right, JESUS CHRIST, or the world?

[Thank GOD for your being in the Church, and say the Creed slowly, as a solemn profession of your faith.]

O LORD, increase our faith. (S. Luke xvii. 5.)

What doth it avail to believe like a Catholic, and to live like a heathen?—*S. Peter Damian.*

SECOND DAY.

The End of Man.

1. GOD alone is our last end. He has created us for Himself alone. Our hearts tell us, that we are made for Him; we cannot disown it without belying ourselves.

2. Every one should have what belongs to him; let us, then, give ourselves to GOD, since we belong only to Him. If we be not His of our own accord, as His children, we must be His in spite of ourselves, as His slaves. We must, of necessity, live under the dominion of either His justice or His goodness. Which side shall we take?

3. Everything should tend to its proper object, and act according to its nature. If the sun, and all creatures failed to fulfil the ends for which they were created, it would be monstrous. That heart is not less monstrous, which being made for GOD, is not wholly His. Do I behave myself as a creature, that belongs only to GOD? Are all my thoughts—all my actions directed to Him? Ah! how little do I do, that may be said to be truly done for GOD! What am I doing in this world, if I forget the one thing needful for which I came into it?

[Make here a resolution of seeking GOD alone, and of withholding from Him nothing which He has a right to.]

My LORD and my GOD. (S. John xx. 28.)

He requires you entirely, Who hath made you entirely.—*S. Augustine.*

THIRD DAY.

Contempt for the World.

1. From the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passion-

ately fond of grandeur, of pleasure, of everything that can flatter self-love, is the chief enemy of JESUS CHRIST. Their maxims, their commandments, their interests, are opposite. We cannot serve them both; we must break off with one or with the other.

2. We cannot take part with the world without a breach of the promises we made at our baptism; when we renounced Satan and his pomps, we bound ourselves down, by solemn oath, to trample under foot all that worldlings most esteem. What perfidy! what sacrilege! after this, to prefer the goods of the earth to those of heaven, and to become worshippers of vanity.

3. The world has nothing worthy of the love of an immortal soul, it has not even wherewith to requite its most devoted servants. Its treasures, its amusements, its honours, may occupy and disturb the heart of man, but they cannot *satisfy or fill it*. They are in reality but false gods, vain shadows and illusions; or, to speak more properly, they are real evils—they may make a man wicked, but they cannot make him really happy. The most brilliant fortune is not only frail and dangerous, but it is often full of bitterness and disappointment. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

[Beg of GOD to destroy in you the spirit of the world, and to give you strength to despise its allurements.]

The fashion of this world passeth away. (1 Cor. vii. 31.)

Whosoever therefore will be a friend of the world, is the enemy of GOD. (S. James iv. 4.)

“Woe to those, who adhere to what is transitory, because, with those things, they themselves must pass away.”

FOURTH DAY.

Death.

1. A Christian has great reason to be afraid of death, when he does not live as a Christian. What a dreadful account must he give, after a worldly and sensual life! What bitter regret, to have lost the opportunities of his salvation! To die an enemy of GOD! O dismal death! O dreadful moment! which concludes the pleasures of time, to begin the pains of eternity.

2. What would we wish to have done, at the hour of death? Let us do now, what, then, we would be glad to have done. There is no time to lose: every moment may be the last of our life. The longer we have lived the nearer we approach to the grave. Our death is not the less certain, because it is deferred.

3. What will our opinion of this earth be, when we are forced to quit it? Let us learn a lesson from death; it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What are they

thought of at the hour of death? In our lifetime, appearances deceive us; at our death, we shall see all things as they are. Man, while alive, esteems the world; the dying man despises it. But which should we reasonably believe—man living, or man at the point of death? Ah, how trifling will the world appear at the light of that torch, which faintly glimmers near the bed of death! but, alas! it will then be no longer the time to undeceive ourselves.

[Think seriously on what you would chiefly apprehend were you to die this moment, and amend it immediately. Accustom yourself to perform every action, as if you were to die instantly after it. Above all things, observe this practice in the use of the Holy Sacrament.]

There is but a step between me and death. (1 Sam. xx. 3.)

But after this the judgment. (Heb. ix. 27.)

There is no to-morrow for a Christian.—*Tertullian*.

FIFTH DAY.

The Last Judgment.

1. I must one day appear before the tribunal of JESUS CHRIST, to be there judged for the good or the evil I shall have done. There is nothing more marked in the Gospel, than this truth. I believe it as firmly as if the last trumpet had already sounded to awake the dead.

2. What shall we say at the sight of so many bad thoughts, of so many sinful actions, of so many graces despised? O what a terrible day is the day of God's wrath! When the inmost recesses of the heart shall be laid open—when every fault shall be strictly examined! The just themselves shall be hardly found just. What then must become of unhappy sinners?

3. What sentence must an impenitent sinner expect from an offended and inexorable God? O terrible decree! *Go, ye cursed, &c.* (S. Matth. xxv. 41.) Alas, LORD! whither shall these miserable beings go, on whom Thou thus givest Thy malediction? to what part of the universe shall they retire, when they withdraw from Thee? where can there be so miserable a dwelling? To be banished from the presence of God; to be accursed of God! what a destiny!

[Imagine yourself now before the tribunal of CHRIST. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall at the day of judgment be exposed, if you do not here efface them by a sincere repentance.]

Who can stand before His indignation? (Nah. i. 6.)

Woe even to the praiseworthy life, if, without mercy, Thou, O God, shalt examine it.—*S. Augustine*.

SIXTH DAY.

Hell.

1. How great would be our horror, if we could hear the groans and blasphemies of the lost. They sigh; they accuse themselves of their sins; they bewail, they detest them. It is too late; their tears but add new strength to the fire that torments them. Remorse of the damned! how rigorous it is, but, ah, how fruitless!

2. Never to see GOD! to be in flames unquenchable! to be trampled on by devils; to have all that is hideous for ever before your eyes! to have rage, anguish, and despair eternally rooted in your hearts, without comfort or mitigation! O what a life!

3. These miserable souls are outrageous at having had so many opportunities of saving themselves, and having neglected them. The recollection of their past pleasure is one of their most sensible torments; but nothing more keenly tortures them than the impossibility of forgetting that GOD, Whom, by their own fault, they have miserably forsaken.

[Go down, in spirit, into hell. Consider what it is that has made the lost fall into it. Reflect upon their present state, and learn of them to fear GOD, and dread your danger.]

Who among us shall dwell with the devouring fire? (Isa. xxxiii. 14.)

The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell.—*S. Augustine.*

SEVENTH DAY.

Eternity of the pains of Hell.

1. Can the wrath of GOD go farther than punishing pleasures, which are so soon over, by tortures which will never have an end? To be miserable as long as GOD is GOD! Can any misery be like it? Is it not enough that the evils of the damned should be extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin is trifling in itself; yet, were this pain to last always, it would become insupportable. What shall it be, then?

2. O Eternity! When a lost soul shall have shed tears for many millions of ages, the end is still as far off as ever.

3. The lost must suffer during eternity. Eternity is always present to them; it enters into their punishments; the mind is incessantly struck with the endless duration of their torments. O cruel thought! O deplorable condition, to rage for an eternity! to suffer for an eternity! Ah, that we could conceive this, as those wretched souls conceive it!

[Make an act of faith upon the duration of the punishments

which the justice of GOD inflicts for deadly and unrepented sin. We must at least believe what we are not able to conceive. It is a great misfortune for a Christian not to be persuaded of this eternity, except by his own sad experience.]

In flaming fire taking vengeance on them . . . that obey not the Gospel of our LORD JESUS CHRIST, who shall be punished with everlasting destruction from the presence of the LORD. (2 Thess. i. 8, 9.)

Momentary is that which delights, eternal is that which tortures.—*S. Chrysostom.*

EIGHTH DAY.

Heaven.

1. Heaven! thou glorious state, no heart can conceive, no tongue can describe, what thou art! Exemption from all that is evil; assemblage of all that is good; masterpiece of GOD's omnipotence; the price of the blood of JESUS; and the accomplishment of all that man can desire.

2. To see GOD clearly, and as He is in His glory; to love Him without measure; to possess Him without ever fearing to lose Him; to be happy in the felicity of GOD Himself; such is the object of my hopes. I have but a few days of pilgrimage and exile, and then I shall be with Him for ever.

3. What matters it how we are here below, provided we be with JESUS for all eternity? Can I justly complain, when a never-ending happiness costs me so little trouble? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall I not sacrifice my corrupt will for it? O happy eternity! if men only knew what thou art worth!

[Excite within yourself a great desire of seeing GOD; and regard the earth with a proportionate contempt. Were you filled with the thought of heaven, nothing here below could allure or disturb you.]

When I awake up after Thy likeness, I shall be satisfied. (Ps. xvii. 16.)

If the labour terrifies, the reward invites.—*S. Bernard.*

NINTH DAY.

The presence of God.

1. GOD, at this moment, beholds me, as if I were alone in the world; or, rather, He is within me, as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees me as clearly as He comprehends Himself, and with as intense an application as if He ceased to contemplate Himself in order to study me.

2. It is much more shameful for me that my sins should appear in His Sight, than that they should be exposed to the eyes of the whole world. Would I commit in the presence of a servant what I dare commit before the King of kings? What blindness, to fear so much the eyes of men, and so little the Eyes of God?

3. The blackest darkness can never conceal me from light itself. The most distant and solitary retreats are always filled with the Divine Majesty. I may shun, as much as I please, the sight and the company of men—but I shall find God everywhere.

[Put yourself in the Presence of God, and see whether there is anything in you that may offend His Eyes. Accustom yourself to practise this: it is a most powerful remedy against sin. *God sees me*: there needs no more to restrain me in the greatest violence of temptation.]

All things are naked and open to the Eyes of Him with Whom we have to do. (Heb. iv. 13.)

If you are determined to commit sin, seek first a place where God cannot see you, and then do what you please.—*S. Augustine.*

TENTH DAY.

The care of our Salvation.

1. The business of salvation is, properly speaking, *the business* of men; everything else should be counted as nothing. The enterprises of kings, their negotiations, &c., are as the amusements and the triflings of children. The important, and the only affair, is to serve God, and thereby save ourselves; the whole good, perfection, and happiness of man, consists in this. It is not reasonable, it is not acting as men, to neglect an affair, the consequences of which are so great, the success of which is so uncertain, and the loss of which is so irreparable. What blindness! what folly! to think only of living, and not to think of living well; to apply so much to our fortune, and so little to the saving of our soul. What doth it profit a man to gain the whole world, and to lose himself?

2. All things are made only for our salvation; they become useless, when not employed for that great end. So that the moment a man ceases to labour for his salvation, the sun should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life, when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves, than of anything else. Everything is attended to, except the affairs of salvation. All but that is turned to account:—this money must be put out to interest; this field must be

tilled; these lands must be let out at more considerable rent. All losses are bewailed, except the one which is beyond recovery. Great expenses are incurred for the body, and nothing at all is done for the soul. From the manner in which we live, it would seem that our soul is not really ours, that it is the soul of our most mortal enemy, or the soul of some brute; or, rather, that we have a soul, just merely to destroy it.

[Make now a resolution to save yourself, cost what it will; be of the same sentiment with a certain bishop, who, when a king asked something of him, which could not be granted without sin, replied, "If I had two souls, I would give one of them to this prince; but, as I have only one, I do not choose to forfeit it."]

One thing is needful. (S. Luke x. 42.)

Where there is the loss of salvation, there, surely, there can be no gain.—*S. Euch.*

ELEVENTH DAY.

Horror for Sin.

1. How great a loss is the loss of GOD! Men think themselves unfortunate when they lose all their possessions at law, or by bankruptcy, or by some other accident. What is it, then, to lose an infinite good? Unhappy is the soul which loses its GOD by sin! but far more unhappy the soul, who considers this loss as nothing.

2. O sin! how common art thou among men! but how little, at the same time, art thou known to them! Playing and amusing themselves, they become the objects of the displeasure of GOD; and what play?—what amusement is this? GOD, Who is all love, detests sin with infinite hatred. Should anything, therefore, be so shocking in our eyes, as this monster?

3. A soul in the state of grace is beautiful beyond expression; it is a brilliant Image of GOD Himself; the HOLY GHOST animates it. But when mortal sin is allowed to infect it, this beauty is lost: this light is extinguished: the Divine Spirit departs: the Devil takes possession: all then is darkness, filth, and deformity. The sight of Calvary was a dreadful spectacle; nevertheless the state of a soul deprived of grace is still more terrible than that of GOD dying on the Cross; for CHRIST died but to atone for sin, and sin can daily frustrate all His merits; He is crucified over and over; His Blood is trampled upon by all those who commit it.

[Detest, at this moment, all your sins; lament from your heart the loss of GOD's grace; there is no loss so much to be lamented; it can only be repaired by penitence.]

What fruit had ye then in those things whereof ye are now ashamed? (Rom. vi. 21.)

Woe to that daring soul, which hoped that, having retired from Thee, she might still find something better!—*S. Augustine.*

TWELFTH DAY.

Repentance.

1. "Repent and believe the Gospel," saith our LORD. He joins these two things, to teach us that the practice of penitence, and the profession of Christianity, are inseparable. During His mortal life, He was ever occupied in expiating our sins, to appease the justice of His FATHER. Surely, we should follow His example. If the Holy SON of GOD fasted, prayed, and wept, what should not be done by such vile sinners as we are!

2. Sin must necessarily be punished, either by him who commits it, or by GOD, against Whom it is committed. If sinners do not repent and chastise themselves in time, Divine Justice will punish them in eternity. The flames of hell must punish what repentance does not efface. Is it not better to weep for a few days than to suffer for eternity?

3. To be reconciled with GOD, it is not enough to prostrate yourself before a priest—to cover your head with ashes, and your whole body with haircloth. If you have not a sincere sorrow for your sins, if you do not entirely renounce your sinful attachments, you are an impostor, and not a penitent. Prayers, alms, fasting, all the mortifications of the flesh, are but the outside of repentance; the hatred of sin is the very spirit and essence of it.

[Implore GOD's mercy for having led hitherto a life so opposite to the Gospel, and beg of Him the grace to live for the future, as the first Christians did, in the constant practice of penitence.]

Except ye repent, ye shall all likewise perish. (S. Luke xiii. 5.)

To penitents I say—to what purpose is it that you be humbled, if, with this, you be not changed?—*S. Augustine.*

THIRTEENTH DAY.

Delay of Conversion.

1. I have deferred too long giving myself up to GOD. It would seem that I intended to escape from His Hands. Is it then a misfortune to belong to Him? I say, To-morrow, to-morrow. Why not to-day? Why not at this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard? no, certainly! Time, that weakens everything, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it then that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? There is

great difficulty in changing our lives; this certainly must be granted; but what should not a Christian do, who adores a crucified GOD, and who hopes for heaven? If we have anything to fear, it should be the abuse of GOD's graces.

3. The future,—can I call it mine? Is it a possession I am master of? GOD waits for me, it is true,—the Scripture tells me so: but still it does not tell me how long I am to live. He that has promised pardon to those that repent, has not promised another day to those who continue in their vices. Perhaps I shall have time, and perhaps I shall not:—must I not have lost my senses, to rest my salvation upon a mere *perhaps*!

[Reflect now upon the time you have been deferring your conversion to GOD, and tremble at the sight of your danger.]

Return unto Me, for I have redeemed thee. (Isaiah xlv. 22.)

“We cannot be too cautious where eternity is at stake.”

FOURTEENTH DAY.

Human respect.

1. The world speaks—let it speak on. Should the talk of fools hinder you from being wise? But what will they say? They will say, that you fear GOD more than you fear men. The greatest libertines will, in their hearts, admire you, and will say within themselves, that you are doing right. But what matter, after all, what people may say of you, if you do your duty, and if GOD be satisfied?

2. What cowardice, to blush at the Gospel! To wear the livery of a prince is held honourable. Is it shameful to wear that of CHRIST? The lowest mechanics make open profession of the trades they follow; and Christians in the Church will blush at being Christians! The SON of GOD will deny before His FATHER, the Christian that shall have denied Him before men.

3. What, then! is there anything in JESUS that you should be ashamed of? Is His Name infamous? Is it disgraceful to follow His maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer—you even glory in it; and yet you will blush at being a good man. But let people say what they will, the man that is most to be esteemed, is the man who serves GOD most faithfully, and who openly professes to serve Him.

[Ask yourself, seriously, whether this phantom of the world does not frighten you, and prevent your fulfilling the obligations which the Christian religion imposes.]

I am not ashamed of the Gospel of CHRIST. (Rom. i. 16.)

Why should you fear, or be ashamed, when armed with the sign of the cross?—*S. Augustine.*

FIFTEENTH DAY.

Diffidence in ourselves.

1. We have nothing to fear so much as ourselves. Our own weakness is more alarming than all the powers of hell united. A thought, a word, a single look is enough to overcome us. Angels have rebelled—Adam hath fallen—Solomon has bowed to idols—Peter has denied his Master : when cedars have yielded, how shall frail reeds stand ?

2. Our heart is our most dangerous enemy. Our senses, our passions, are ever conspiring against us. We are vanquished almost without a struggle. Let us, then, never be so foolish as to trust to ourselves. Many whom torments could not shake, have wretchedly perished in a slight temptation—though victorious over tyrants, they have been conquered by lust and evil desires.

3. There is no man, how exemplary soever his conduct, that should not tremble at the justice of GOD ; for he cannot be certain whether love or hatred be now in store for him. To the All-seeing Eye of infinite perfection, angels themselves do not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out with S. Philip of Neri, " Watch me, O LORD, this day, for abandoned to myself I shall surely betray Thee."

[Beware of the occasions of sin, the most dangerous are often those of which you are least afraid.]

Let him that thinketh he standeth, take heed lest he fall. (1 Cor. x. 12.)

Though you be in a place of safety, do not on that account think yourself secure.—*S. Bernard.*

SIXTEENTH DAY.

The use of Divine Grace.

1. Whatever grace we have, was dearly purchased. Our SAVIOUR gave His Blood for it. Therefore, to reject a pious thought, to resist a holy inspiration, is, in fact, to trample on the merits of CHRIST, and to frustrate, as much as we can, the ends for which He died.

2. We are accountable to GOD, not only for the graces we have received, but also for those which He intended to confer on us, if we ourselves had not put an obstacle to them. His sun shines—if we shut our windows against it, we are not less indebted to Him for its light ; for we may, if we please, make use of it.

3. GOD has been so long inviting us, in vain, to be under the teaching of the HOLY SPIRIT, and to learn nothing ; to be so

often invited, solicited, reprov'd, threatened, to no purpose. But let us remember that He is a creditor who will not be thus put off, and that the longer our debt is unpaid, the more strictly will He require the interest. There is, possibly, a measure of sins, which being filled, GOD will at last abandon us.

[Thank the HOLY SPIRIT now, for all His gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond, with docility, to all His suggestions for the future.]

Unto whomsoever much is given, of him shall much be required. (S. Luke xii. 48.)

Grace is followed by judgment.—*S. Basil.*

SEVENTEENTH DAY.

The employment of Time.

1. The loss of time is one of the greatest disorders in the world. This life is so short—all its moments so precious; yet we live as if it were never to end, or as if we had nothing to fear.

2. Alas! if a lost soul had but one single moment of the time that I lose, what use would he make of it? Every instant of our life we may purchase a happy eternity. The opportunity of enriching, or amusing ourselves, we never miss, but the means of salvation appear indifferent to us.

3. The day which is best employed, is not always the one which has most forwarded our affairs, but that which has added most to our graces, and which GOD hath been best pleased with. Let us always so regulate our time, that GOD and our salvation may be our constant object.

[Renew the resolution you have taken, to serve GOD faithfully; and be fully persuaded, that the time which is not employed for GOD, is so much time lost for ever.]

GOD hath given no man licence to sin. (Ecclus. xv. 20.)

You have leisure to be a philosopher—you have not leisure to be a Christian.—*S. Paulinus.*

EIGHTEENTH DAY.

The use of the Sacraments.

1. The Sacraments are the channels of divine grace. Through them the merits of CHRIST abundantly flow. We must take care to approach them worthily, for otherwise His merits will not be able to reach us, nor will our salvation, of course, be possible.

2. The abuse of the Sacraments is a terrible evil. They were instituted as a means of life, but are thus perverted to eternal death. There is no medium—they must be our Food, or our poison. How dreadful then to think, that after Baptism, after so many confessions we are so little improved, that after re-

peated Communion, the same sinful course should still be followed!

3. The unworthy communicant receives his own condemnation, and becomes, as it were, incorporated with his own ruin. What shall he answer, when called to an account for his baseness? How shall he escape, when arraigned for his daring profanations?

[Examine yourself carefully upon the use you have made of the Sacraments, and receive them for the future as if death were immediately to follow.]

Let a man examine himself. (1 Cor. xi. 28.)

There are bad Christians, who are called by the name of faithful, and are not such; by whom the Sacraments of CHRIST are dishonoured and profaned.—*S. Augustine.*

NINETEENTH DAY.

The Holy Eucharist.

1. A Sacrifice is a visible offering made to GOD alone by a lawful minister, in testimony of His supreme dominion. Our absolute dependence upon GOD, and the homage we owe Him, render sacrifice essential to religion. Hence from the beginning of the world, it has been always offered. Abel, Noah, Melchisedek, Abraham, Isaac, and Jacob, offered sacrifices to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of CHRIST upon the Cross. For sin was too great an evil, its guilt was of too black a die, to be ever effaced by the blood of sheep and oxen. No other atonement could possibly compensate for it, than the sufferings of the SON of GOD. Therefore did He come. In the volume of the book, it was written of Him, that He should do the will of His FATHER. By the oblation of Himself, He paid off all our debts. He closed up the abyss of separation, blotted out the handwriting of sin, that was against us, and perfected for ever them that are sanctified.

3. Was not this enough? Most undoubtedly it was. Nay, one drop of His Blood was fully adequate to all these purposes. Why then does the Church still offer the Sacrifice of His Body and Blood? Because His love for us would have it so. He would leave us a continual Memorial of His death. He would daily apply to our souls the infinite merits of it; just as He prays for us still, though His prayer on the Cross has been already heard for us. He would, as Priest for ever, according to the order of Melchisedek, continue, to the end of time, the same unbloody Sacrifice. He was willing that His faithful on earth, united, not only in spirit, but in outward ties of religion, should ever have

this Sacrifice before them, as the strongest bond of love, and the most perfect act of worship.

[Make a resolution to render all possible honour to this august Sacrifice. For this purpose go to the church as you would to Mount Calvary; adore JESUS CHRIST there present; pay Him your homage with fervour at the foot of the altar. It is a shame to us, and most displeasing to Him, that He is so deserted in the midst of our churches, by the majority of the congregations turning away from Holy Communion, leaving His court empty, while kings on earth have their levees crowded.]

In every place incense shall be offered unto My Name, and a pure offering. (Mal. i. 11.)

He will then be our Victim indeed, when we sacrifice ourselves to Him.—*S. Gregory.*

TWENTIETH DAY.

Alms.

1. We minister to CHRIST when we relieve the poor. He comes in the Eucharist to receive our adoration, and to become our Nourishment. He abides in the poor to excite our compassion, and to be fed by us in our turn. Happy the man who gives alms to JESUS CHRIST, but wretched is he who refuses to assist Him. Shall we feed our dog, and let CHRIST famish with hunger?

2. What we give to great ones of the earth may mostly be considered as forfeited, but what we present to GOD is always attended with advantage; He gives it back with interest; He repays with liberality the crumbs that are given for His sake; His rewards are laid up, even for the cup of water. Play, luxury, and debauch, have ruined innumerable families, but alms have impoverished no one.

3. Men, at the day of judgment, shall be accountable for their alms; but what answer can the unfeeling rich make, when the poor shall accuse them?—when JESUS CHRIST Himself shall reproach them with their insensibility? “Depart from Me, ye cursed, into eternal fire; for I was hungry, and ye gave Me no meat; I was naked, and ye clothed Me not,” &c. A heart that is hard to the poor is the heart of a reprobate; but, on the contrary, a soul that is truly charitable is a soul predestined. And what can our Judge say against us, when He shall see our clothes upon Himself—when He shall see our bread and our money in His own Hands? We may approach this awful tribunal with confidence, provided the poor be our advocates.

[Consider seriously how you behave to the poor; whether you treat them as members of CHRIST, and do them all the good in your power.]

He that hath pity upon the poor lendeth unto the LORD, and He will repay him. (Prov. xix. 17.)

Give unto all, lest he whom you refuse be JESUS Himself.—*S. Augustine.*

TWENTY-FIRST DAY.

Example.

1. Bad example has ruined more souls than all the saints together were ever able to convert. Were the gates of hell to be laid open, scarcely could any one be found that would not say, It is such or such a one that has damned me. What a reproach! We are commanded to love our enemies; why then should we destroy souls who have never done us an injury? A man who has been unfortunate enough to ruin souls, redeemed by the Blood of GOD, has much cause to fear for his salvation. What can we reasonably hope from JESUS CHRIST, after having torn from Him what He hath so dearly purchased?

2. O fathers and mothers, who do not live as Christians ought to do, it were far better for your children that they had not been born! You have given them life, only to put them to death—to that dreadful death which is eternal! When they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with JESUS CHRIST, according to the words of the Apostle. Let His conduct, His virtue, and His Spirit shine forth in us, so that *He* may be remembered when *we* are seen. We contribute not less to our neighbour's salvation by an edifying life, than to his damnation by a scandalous one.

[Be very careful to do nothing that may scandalize your neighbour, and humbly beg pardon of GOD for the sins you have occasioned.]

Woe to that man by whom the offence cometh. (S. Matth. xviii. 7.)

The scandalous sinner must answer for the crimes which his bad example hath caused to be committed.—*Salvian.*

TWENTY-SECOND DAY.

Mortification.

1. We are not Christians that we may be rich and live at our ease. It was not necessary to institute Christianity for that purpose. The world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the Cross be loved, faith must be renounced.

2. What does the Gospel say? Blessed are ye that weep—Woe to you that are rich! for you have your consolation. (S. Luke vi. 21—24.) Such is the language of the HOLY GHOST. But it is now looked upon as nonsense to believe that felicity consists in trials, and that the rich are unhappy.

3. The SON of GOD was to die on the Cross, that He might take possession of His glory. The saints have arrived at Paradise, only by the path of sufferings. Shall we then imagine that what the SON of GOD and the Saints have so dearly purchased, shall be given to us for nothing? The Cross is the distinctive mark and portion of the elect. A soul which suffers nothing, and is resolved to suffer nothing, has the strongest mark of a reprobate. We must either suffer in this world, or in the next.

[Adore CHRIST crucified, and beg of Him the grace to partake now in His Suffering Life, that you may one day participate in His Life of glory.]

Whosoever doth not bear his cross, and come after Me, cannot be My disciple. (S. Luke xiv. 27.)

What a shame, to be the delicate member of a Head crowned with thorns.—*S. Bernard.*

TWENTY-THIRD DAY.

Conformity to the Will of God.

1. The greatest happiness of a reasonable creature is, to will that which its Creator willeth; it is in this, precisely, that real holiness consists. The saints are saints, only because their will is in conformity with the will of GOD. Whatever virtue we may have, if we have not that, we are not truly virtuous.

2. A soul that is not satisfied with the will of GOD, seems to doubt, in some measure, of His authority. To desire that what He ordains and permits in this world should go on otherwise than it does, is to desire that GOD should not be master. Every thing that happens to me happens by His order and for my own good; and is it not just to acquiesce in whatever is ordained by an infinite wisdom?

3. All things, but sin, fall out by GOD's appointment. Though His Arm be raised to strike, we are sure that His Hand is guided by His Heart. What have we to fear from a heart that loves us? I will then desire nothing but what He pleases. I will not complain of losses, sickness, troubles, &c. The name and the nature of these things are changed, as they pass through the hands of GOD. What the world calls misfortune, affliction, dishonour, is an advantage, a grace, and a favour from heaven, when considered in the order of Providence.

[Renounce your will, and beg of GOD that His may be accomplished in you.]

Even so, FATHER! for so it seemed good in Thy sight. (S. Matth. xi. 26.)

He is pleasing to GOD, to whom GOD is pleasing.—*S. Augustine.*

TWENTY-FOURTH DAY.

Confidence in God.

1. GOD is the great FATHER of mankind; our LORD JESUS CHRIST has taught us to call Him so. Not even a hair shall fall from our heads without His knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of His protection, or to be slow in trusting to His guidance!

2. The insects are an object of His care; much more we, who are created in His image, and redeemed by the Blood of His Only-Begotten SON. God feeds the infidels, who know Him not; He heaps favours on the wicked, by whom He is blasphemed. What will He not do for Christians, who honour and love Him?

3. Our affairs are much better off in His hands, than they could be in our own. Let us leave all to Him: He is at once our FATHER and our Creator. The tenderness He has for His children, obliges Him to take care of them. He has promised us His protection: His word will not fail. Sooner shall the heavens and the earth be destroyed, than a man perish whose confidence is in GOD!

[Examine your heart, and see whether your confidence be worthy the goodness of GOD, and the merits of JESUS CHRIST.]

Thou art my GOD: my time is in Thy Hand. (Ps. xxxi. 16, 17.)

Throw yourself upon Him; He will not withdraw, to let you fall.—*S. Augustine.*

TWENTY-FIFTH DAY.

The Love of God.

1. GOD has so loved us as to give us His only SON. Is it not purchasing our love very dearly to purchase it at this rate? A trifling bounty is entitled to our love: why then shall we not love a bounty that is infinite? What! does its being infinite render it less amiable?

2. GOD commands me to love Him. Is that commandment rigorous, which orders us to love what is infinitely worthy of our affections? He commands us to love Him with all our hearts. Is a heart so small, too much for a GOD so great? But in saying *all*, He admits of no exception. Whatever share I give Him, if I give Him not all, I give Him nothing.

3. If eternity could have an end, the torments of hell, even in the judgment of the damned, would not be too much to obtain His heavenly love. There is not one of those miserable souls

that would not think itself happy, if, after ages of suffering, it could love that infinite Beauty. We can love GOD if we please; every moment invites us to it; not to do so, while it can be done, is a monstrous insensibility.

[Disclaim every love but that of GOD alone, and endeavour to love Him above all things.]

If I have not charity, I am nothing. (1 Cor. xiii. 2.)

If we had a difficulty to love GOD first, we certainly should have none to love Him after He has loved us.—*S. Augustine.*

TWENTY-SIXTH DAY.

The Love of our Lord Jesus Christ.

1. Nothing was ever purchased at so dear a rate as my soul. A Divine Life was given to redeem it. I deserved hell; justice cried out for punishment: but CHRIST would listen only to His Heart. It pleaded in my behalf, and obtained forgiveness. If I return Him not life for life, the least I can do is to return Him love for love.

2. The dog that I feed, watches, caresses, and attends me. JESUS has given His Blood for me, and continues to give Himself; yet I am still insensible. Learn, then, ungrateful soul, thy duty from a brute! Thy dog is thy teacher and thy judge. If his example reform not thy heart, thou art more brutal than he is.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we be ungrateful only to CHRIST? Shall He alone find us hard-hearted? Had we ever a friend that sacrificed himself for us?

[Beg the love of JESUS from JESUS Himself. Without His grace, we shall never be able to love Him.]

If any man love not our LORD JESUS, let him be anathema. (1 Cor. xvi. 22.)

If I owe myself entirely for having been created, what shall I add for having been redeemed, and redeemed in so excellent a manner!—*S. Bernard.*

TWENTY-SEVENTH DAY.

The Love of our Neighbour.

1. If we love not our neighbour, we cannot love GOD. Whatever good we do, it is all nothing, if we do not love our brethren. Even martyrdom itself will not avail us without charity.

2. "This is My commandment," said JESUS, "that ye love one another, as I have loved you." (S. John xv. 12.) Had mankind nothing else than CHRIST's love to endear them, they are

objects of esteem for that very reason. If our SAVIOUR has loved them, shall we refuse to do so?

3. Do we love all men, as CHRIST has loved them? Do we thirst for their salvation, as He did? Do we do by them as we would be done by?

[Excite yourself to love those whom our LORD JESUS CHRIST has loved so tenderly. Firmly purpose to promote their salvation, and never to do what may offend against charity.]

He that loveth another, hath fulfilled the law. (Rom. xiii. 8.)

By charity alone, the children of GOD are distinguished from the children of Satan.—*S. Augustine.*

TWENTY-EIGHTH DAY.

The Love of our Enemies.

1. So essential is charity to the Christian religion, that we are obliged to love even our enemies. CHRIST has given the commandment, and set the example. GOD orders this: shall we find it hard to obey? GOD forgives His very executioners, and we refuse to pardon a little injury from our brother!

2. He that will not forgive, shall not be forgiven. GOD will not pardon us, but as we pardon others. The Christian who desires to revenge himself, is condemned by his own mouth whenever he repeats the LORD's Prayer. If we seek revenge, we call down GOD's anger upon us. We must either love our enemies or hate ourselves.

3. It would seem that two Christians who hate each other are not really professors of the same religion; for can they approach the same altar, eat the same Food, believe in the same heaven, and hope to be together eternally? Mutual hatred is allowed but to the devils—it belongs to them alone. There is not a more certain sign of reprobation than refusing to pardon: and a soul with that mark may be looked upon as marked for hell.

[Examine your heart at the foot of the cross: and if you feel a hatred for any person, take sentiments of charity from the wounds of JESUS.]

Whosoever hateth his brother is a murderer. (1 S. John iii. 15.)

You, a Christian, desire to be revenged! but CHRIST hath not yet taken vengeance.—*S. Augustine.*

TWENTY-NINTH DAY.

The Imitation of our Lord.

1. The first man lost himself by wishing to be as GOD. All other men can only be saved by becoming like the SON of GOD, Who, when He united His Divinity to our human nature, became

the model of Christians. He is the Head of the redeemed; we are therefore bound to be like Him.

2. The manners of the world are carefully studied; the life of JESUS CHRIST is hardly thought upon. Courtiers mould themselves after their prince; philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate JESUS? Have we taken any pains to follow His example, or copy the virtues of His holy life?

3. What shall we say for ourselves at the awful tribunal of Divine justice, when we shall be compared to our Model? when the Life of JESUS shall be opposed to our life? His humility to our pride, His wounds to our delicacy, His sweetness to our anger and impatience, &c.? Oh! what a monster is a Christian without the spirit of Christianity? Baptized! yet a slave of the devil! under the banner of the cross! yet a follower of the flesh, and of the world! We must then either renounce our Baptism, or conform to the Life of our SAVIOUR.

[See whether you bear any resemblance to the SON of GOD, and whether you may be truly considered as a disciple of a crucified JESUS.]

Master, I will follow Thee whithersoever Thou goest. (S. Matth. viii. 19.)

Without cause am I a Christian, if I follow not CHRIST.—
S. Bernard.

THIRTIETH DAY.

Fervour in the Service of God.

1. Let us have as much zeal for GOD as He has for us; He acts only for the protection of our souls. All the desires of His Heart; all the cares of His Providence; all the tenderness of His mercy, are referred to this. What a subject of confusion for sluggish souls.

2. Were we to judge of GOD by our own indifference, it might be said that He does not require our services, and that His rewards are very trifling. What idea can be had of a master, whose servants attend him carelessly, and without the smallest affection? We dishonour GOD, we cry down His service as often as we perform negligently what He requires of us. Woe be to the man, who does the work of GOD negligently.

3. An action done for GOD, how trifling soever it be, is of far greater value than all the exploits of heroes. If we pique ourselves upon so much courage, in labouring for vanity, what shall be done when we are employed for eternity!—What! the servants of the devil spare no pains; they do not complain of what they go through; they are ever indefatigable: is JESUS CHRIST less to be considered than the devil? Is paradise less valuable

than hell? Hell, then, shall be, as it were, our instructor. We are to love GOD, as much as the lost hate Him: we are to serve GOD, as the world serves the devil. Is this too much?

[Examine your conduct, with regard to the service of GOD. Consider the actions you are most remiss in, and excite yourself to perform them, henceforth, with a fervour worthy your Master.]

Fervent in spirit, serving the LORD. (Rom. xii. 11.)

Have the same ardour for the Creator of the world, as you have for the world.—*S. Augustine.*

PART III.

1. PRAISES AND THANKSGIVINGS: 2. INTERCESSIONS: 3. PRAYERS FOR VARIOUS OCCASIONS: 4. FOR VARIOUS ESTATES OF MEN: 5. ACTS OF CHRISTIAN VIRTUE: 6. THE JESUS PSALTER, Etc.

THE 2nd of the year

of the year 1847

of the year 1847

of the year 1847

of the year 1847

CHAPTER I.

Praises and Thanksgivings.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of GOD our SAVIOUR; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one GOD, and one Mediator between GOD and men, the man CHRIST JESUS; Who gave Himself a ransom for all, to be testified in due time."—1 Tim. ii.

Thanksgiving is that Division of Prayer, which, like the leper in the Gospel, turns back to GOD with a confession and announcement of what the LORD hath done for us. And it is so necessary and essential a part of GOD's worship, that it is the very condition of the obligations wherein GOD hath bound Himself by His promise to hear us.

"Call upon Me in the day of trouble, and I will deliver thee, and thou shalt praise Me." (Ps. l. 15.) So that if we praise Him not, we break the covenant, and are usurpers of all His blessings and deliverances.

"Thy lovingkindness is better than life itself: my lips shall praise Thee. As long as I live will I magnify Thee on this manner: and lift up my hands in Thy Name." (Ps. lxxiii. 4, 5.)

"Seven times a day do I praise Thee." (Ps. cxix. 164.)

"While I live will I praise the LORD: yea, as long as I have my being, I will sing praises to my GOD." (Ps. cxlvi. 1.)

"Praise the LORD, O my soul, and forget not all His benefits." (Ps. ciii. 2.)

"O LORD, open Thou my lips, and my mouth shall show forth Thy praise." (Ps. li. 15.)

Praise and thank GOD, Who made and redeemed you. Praise Him for the wonderful beauty and variety of His creatures. Praise Him, Who keeps you from many dangers and sins. Praise your Benefactor for the many and inestimable benefits which you daily receive of His bountiful goodness. In every place and time, and at the end of every work, praise and thank GOD.

1. AN ACT OF PRAISE AND THANKSGIVING FOR THE BLESSINGS OF CREATION.

A Paraphrase of the Benedicite.

O my GOD, do all Thy works praise Thee, and shall not I? shall not I, who am the work of Thy Hands, praise Thee, Whose care over me hath been such as if Thou hadst nothing else to care for? Yet Thy Providence is so great over all, that it becomes our wonder and joy to see Thee so particularly careful over every one, and so amiable in Thy goodness unto all, that the more Thou takest care for all, Thy care is so much the greater over every one: all the benefit of Thy Wisdom, Goodness, and Providence, being guided to the benefit of every person.

I praise Thee therefore, O LORD,
 For the Glory of Angels,
 For the Faith of the Patriarchs,
 For the Inspiration of the Prophets,
 For the Labours of the Apostles,
 For the Truth of the Evangelists,
 For the Zeal of Confessors,
 For the Blood of Martyrs,
 For the Learning of the Fathers,
 For the Study of Doctors,
 For the Industry of all faithful Clergy,
 For the hope, virtue, faith, and zeal of all Thy Saints and servants;

For all whom I praise and magnify Thy Name, O LORD.

I also praise Thee for the heavens and all the glory of them;

For the glory of the Sun, which comes forth as a bridegroom out of his chamber, rejoicing as a giant to run his course.

I praise Thee for its beams, whose light and splendour revives mine eyes, beautifies and quickens all the earth, animates the air, enlivens trees, perfects flowers, excites the influences of the heavens, raiseth exhalations, dissolveth ice, causeth rivers to flow, quickening, propagating, and cherishing all the creatures which are the life and beauty of this habitable world.

By it I am warmed and refreshed, by it I see all Thy works in this glorious world;

By it I am exhilarated and excited to praise Thee, O Thou eternal Sun of Righteousness, Who didst rise upon us with healing in Thy wings, purchasing this glorious light, and restoring it to me, when by my sins I had forfeited it.

O let not this Sun ever behold me doing any work of darkness.

O Thou Eternal Sun, Who art the light of this, make me to remember that Thine Eye, which is ten thousand times brighter than the sun, is ever upon me, that I may always walk as a child of the light before Thee.

I praise Thee, O most blessed LORD, for the soft and majestic light of the moon; for its weaker and milder beams; for all its revolutions and wonderful effects: by which our days are refreshed, and our nights enlightened; by which we know times and seasons, by which our air is tempered, our drougths are moistened, and all productions hastened.

O blessed be Thy Name for the precious things put forth by the sun, and for the precious things put forth by the moon;

For the blessed interchanges of our days to travel, and our nights to rest in; for the comfort of our lives, continued by their motions and returns.

I praise Thee for the illustrious stars in all their order, which Thou governest in all their ways.

I praise Thee for the waters above the firmament, and for Thy clouds that drop down fatness; for the celestial waters of repentance, which I beseech Thee evermore to drop down upon me.

I praise Thee for the winds Thou sendest out of Thy treasures to purify the air, qualify the heat, and refresh our spirits; by which all living creatures breathe and live.

I praise Thee for the comfort, light, and warmth, with all other benefits we receive from fire;

For the blessings of winter, in its healthful airs, wholesome winds, searching frosts, warmer snows, curling floods, and abounding waters;

For the verdure, life, and beauty of the spring; for all the lovely blossoms, delicious fruits, grain and grass, sweetly growing and springing in the same;

For the might and beauty of the summer's glory, in the fuller growth and increase of all;

For the blessing of time, and happy length of days to contemplate Thy glory, and enjoy Thy rich blessing in these, in all our pleasant fruits, joyful harvests, and various luxuries of soft wool, milk, butter, honey, balm, and spices ; and for all the refreshments Thou givest us in these Thy good creatures.

I revere Thy Majesty, which with such terror Thou dost manifest to us in the lightnings.

I adore Thy greatness, appearing in the thunderings, Thine Omnipotency in all, Thy wonderful Providence over all, Thy goodness to all.

I praise Thee for our temperate seasons, autumnal fruits, rich and wholesome wines ;

For all the precious things of the earth ;

For the chief things of the ancient mountains, for the precious things of the lasting hills ;

For our stately woods, and forests, and lovely trees, which afford us spices and fruits, both for profit and pleasure, yielding timber, also fuel, shade, and medicine.

I praise Thee for the beauty, fragrancy, benefit, variety, and delight of all the curious flowers, the least of them showing us a GOD, Creator, and Preserver ;

For our fruitful valleys, wherein our corn stands so thick, that they laugh and sing Thy praises ;

For the excellent bread and daily food Thou givest us therewith ;

For Thy blessings on all our several labours in raising and preparing it ;

For Thy continual blessing upon us in our daily use thereof ;

For all the wonders of Thy goodness and wisdom comprised in it ;

For all our rich and beautiful gardens, fruitful fields, pleasant pastures, rich meadows, roots and plants, all sorts of grain for food, health, pleasure and medicine.

I praise Thee for all our mines and hidden treasures of the earth ;

For all our wholesome springs and fountains, marvellous and healing waters, deep seas, and treasures that lie in the deep ;

For bounding the sea by Thy laws, which though written in sand stand fast for ever ;

For the fishes of the deep ;

For subduing all things to the service of man ;

I magnify Thy holy Name for ever ;

For all the fowls of the air, in all their sweet melody, delightful food, pleasure, variety, and beauty ;

For all the beasts and cattle upon a thousand hills, in all their strength, use, service, food, and pleasure.

But most of all do I praise Thee for the children of men, for the Israel of GOD, for the Priests that serve at Thine Altar, for all the spirits and souls of the righteous, for all holy and humble men of heart,

Those glorious Cherubims,

Inflamed Seraphims,

Strong Powers against devils,

Principalities in the midst of contumelies,

Dominions reigning over all ;

Those Virtues in a miraculous life,

Those Angels of the churches, and Archangels, who by close communion with Thee, illuminate and encourage us to serve Thee ;

For Ananias, Azarias, and Misael, their courage and miraculous deliverance.

I praise, bless, and magnify Thy Name for ever, saying, Glory be to the FATHER, &c.

2. A LITANY OF THANKSGIVING.

LORD, have mercy on us.

CHRIST, have mercy on us.

LORD, have mercy on us.

For the grace of Creation, by which man was made after Thine Image in righteousness and holiness,

My soul doth praise and magnify Thee, O Lord.

For the grace of Redemption, by which I was recovered from the guilt and dominion of sin, from the

power of Satan, and the second death,

My soul, &c.

For the grace of vocation in my Baptism, and the outward ministry of Thy Holy Word and Sacraments,

My soul, &c.

For the grace of Justification, whereby I am made acceptable to Thee,

My soul, &c.

For my measure of sancti-

fication, by which I am made
a new creature,

My soul, &c.

For my creation, birth,
baptism, the illumination of
my understanding, the cor-
rection of my will, and all
the spiritual graces received
from Thee,

My soul, &c.

For the liberty of Thy
Word and Sacraments, for
Thy Sanctuary and solemn
assemblies, and for Thy gra-
cious Presence with us in
them,

My soul, &c.

For Thy constant Provi-
dence, in supplying my ne-
cessities, and defending me
from dangers,

My soul, &c.

For my good parents, my
education, my health, liberty,
and peace; for the comfort
of my friends, for my daily
bread, and for all Thy tem-
poral blessings,

My soul, &c.

For Thy prevention of
evils, aid in evils, and de-
liverance from evils,

My soul, &c.

For Thy patience in for-
bearing, Thy mercy in for-
giving, Thy bounty in giving,
even when I sinned against
Thee with a high hand,

My soul, &c.

For my life, and the sea-
son given me for repentance
and good works, and for Thy

holy means of grace and sal-
vation,

My soul, &c.

For the checks of my own
conscience, for the instruc-
tion of Thy Word, for the
motions of Thy good Spirit,
which have either restrained
me from sin, or caused me to
repent of it,

My soul, &c.

For Thy fatherly correc-
tions, by diseases or injuries
in my body, by griefs of
mind, loss of goods, molesta-
tion or injuries, discomforts
for, or from those to whom
friendship, or Christian ac-
quaintance has endeared me,

My soul, &c.

For all the holy Patriarchs
and Prophets, for the ever-
blessed Mother of our LORD,
for all the holy Apostles and
Evangelists, for all the Bi-
shops and Pastors of the
Church, for all the noble
army of Martyrs and Con-
fessors, and for all the faith-
ful that have lived and died
in the LORD,

My soul, &c.

For the happy translation
of *all saints departed* in peace
from this vale of tears to the
inheritance of the just,

My soul, &c.

For Thine holy Angels,
and the charge which Thou
hast given them to minister
unto us, to pitch their tents
about us, to keep us in all

our ways, and to convey our souls into Abraham's bosom,

My soul, &c.

For JESUS CHRIST, the Author and Finisher of our faith, and the fountain and foundation of all these favours,

My soul, &c.

For His Conception and Birth,

My soul, &c.

For His Circumcision and Baptism,

My soul, &c.

For His Fasting and Temptation,

My soul, &c.

For His Doctrine and Miracles,

My soul, &c.

For His Agony and Bloody Sweat,

My soul, &c.

For His Cross and Passion,

My soul, &c.

For His Death and Burial,

My soul, &c.

For His victorious Descent into Hell,

My soul, &c.

For His glorious Resurrection, and Ascension into Heaven,

My soul, &c.

For His sitting at the Right Hand of GOD to make intercession for us,

My soul, &c.

For His sending the HOLY GHOST to abide with His Church for ever, and for His being with us to the end of the world,

My soul, &c.

For Thy Blessed SPIRIT, the Enlightener of my understanding, the Sanctifier of my will, the Helper of my infirmities, the Comforter of my conscience, the Pledge and Witness of my adoption, and Seal of my salvation,

My soul, &c.

For all my personal and particular deliverance, for the religion, peace, plenty, strength, and honour of the State wherein I live, for saving it at all times,

My soul, &c.

For all the secret favours which Thou hast done for us, for all the mercies which we have received from Thee, and which have slipt out of our remembrances, and for all the goodness which Thou hast laid up for them that fear Thee and love Thy coming,

My soul, &c.

What shall I render to the LORD for all His benefits towards me? I will take the cup of salvation, and call upon the Name of the LORD. (Ps. cxvi. 12.)

I will sing of the mercies of the LORD for ever: with my

mouth will I make known Thy faithfulness to all generations.
(Ps. lxxxix. 1.)

Let them that fear the LORD, say always, The LORD be praised.

Glory be to the FATHER, &c. Amen. Amen.

And that for JESUS CHRIST'S sake.

Our FATHER, &c.

3. ACT OF FAITH.

Bp. Andrewes.

I believe in Thee, O LORD,

The FATHER,	} One GOD.
The WORD,	
The SPIRIT,	

1. That by Thy Fatherly mercy and power all things were created.

That by Thy goodness and love towards man all things are restored.

2. In Thy Word : Who for us men and for our salvation was made flesh ; was conceived, was born, suffered and was crucified, dead and buried ; He descended, He rose again, He ascended, He sat at the right hand ; He shall return, and render unto every man according to his work.

3. That by the illumination and operation of Thy HOLY SPIRIT, a peculiar people is called out of the whole world into one society, unto belief of the truth, and holiness of conversation : that, in this Spirit, we are made partakers of the communion of Saints, of the remission of sins, in this life present ; and that, in the same Spirit, we assuredly look for the resurrection of the flesh, and life everlasting in the world to come.

This most holy faith, once delivered unto the saints, I believe, O LORD : help Thou mine unbelief. Increase my little faith : and mercifully grant that I may love the FATHER for His goodness, and adore the Almighty for His power ; that I may commit the keeping of my soul to Him in well-doing as unto a faithful Creator. Grant that I may share salvation of JESUS, unction of CHRIST, adoption of the only-begotten SON.

That I may worship the LORD, for His Conception, in faith :

For His Birth, in humility ;

For His Sufferings, in patience, and in hatred of sin ;

For His Cross, in crucifying the first emotions of the flesh ;

For His Death, in mortifying the flesh ;

For His Burial, in burying evil thought by good works ;

For His descent, in descending by frequent meditation into hell ;

For His Resurrection, in rising up unto newness of life ;

For His Ascension, in setting my affection on things above ;

For His sitting at the Right Hand of the FATHER, in giving unto godliness the first place in my heart ;

For His return from thence, in awe of His second coming ;

For His judgment of the world, in judging myself that I be not judged by Him.

Grant that I may receive from the SPIRIT the breath of saving grace.

That in the Church I may be partaker of election ;

In the Holy Church, of sanctification ;

In the Catholic Church, of communication ;

And of a share in its sacraments and prayers, its fastings and groanings, its watchings and tears, its afflictions ; unto an assurance of the remission of my sins, unto a hope of resurrection and translation to eternal life.

O Thou, that art the hope of all the ends of the earth, and of them that remain in the broad sea ;

O Thou, in Whom our fathers trusted, and were not confounded ;

O Thou, that hast been my hope from my youth, even when I was upon my mother's breasts, upon Whom I was cast from the womb ; be Thou my Refuge henceforth and for ever, and my Portion in the land of the living.

My hope is in the goodness of Thy nature, in the excellency of Thy Names, in Thy types and figures, in Thy Word and works ; O let me not be ashamed of my hope.

N.B. The three foregoing may be used on Sundays. The " Acts of Praise," &c., are transferred to TRINITY SUNDAY.

CHAPTER II.

Intercessions.

Intercession is that division of Prayer, which extends and enlarges our desires for others; as we see Abraham interceding for Sodom, Moses for Israel, and Samuel for Saul. And this duty is very acceptable to God; for necessity constrains us to pray for ourselves; but charity moves us to become petitioners for others. And the prayer of charity is more acceptable to God than that of necessity. Again, it is very profitable for us; for though our prayers should not profit them, yet they will us; for they shall be turned into our own bosoms. (Ps. xxxv. 13.) "Pray always, with all prayer and supplication in the Spirit; and watch thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me," &c. (Eph. vi. 18, 19.) "Is any among you sick, let him call for the elders of the Church, and let them pray over him. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (S. James v. 14, 15.) Peter was kept in prison, but earnest prayer was made of the Church for him. (Acts xii. 5.)

"By words and works we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual in it, high and low, friend, stranger, and enemy. Is it not fearful, then, to look back on our past lives, even in this one respect? How can we tell, but that our Queen, country, Church, and institutions, and our own respective circles, would be in far happier circumstances than they are, had we been in the practice of more earnest and serious prayer for them? How can we complain of difficulties, national or personal; how can we justly blame and denounce evil-minded and powerful men, if we have but lightly used the *Intercessions* offered up in the Litany, the Psalms, and in Holy Communion? How can we answer to ourselves for the souls who have, in our time, lived and died in sin; the souls that have been lost, and are now waiting for judgment; the infidel, the blasphemer, the profligate, the covetous, the extortioner; or those again who have died with but doubtful signs of faith, the death-bed penitent, the worldly, the double-minded, the ambitious, the unruly, the trifling, the self-willed, seeing that, for what we know, we were ordained to influence or reverse their present destiny, and have not done it?"

(See "Manual of Intercessory Prayer," by Benson; "The Duty, &c., of Intercessory Prayer, with Tables," by the Editor; and "Ancient Collects," by Rev. W. Bright.)

1. GENERAL INTERCESSIONS.

One or more of the following may be added to the Daily Prayers.

O God of infinite mercy, Who hast compassion on all men, and relievest the necessities of all that call to Thee for

help, hear the prayers of Thy servant, who is unworthy to ask any petition for himself, yet, in humility and duty, is bound to pray for others.

For the Church Catholic.

O let Thy mercy descend upon the whole Church, especially in this land; preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies; extirpate all heresies and false doctrines, put an end to all schisms, that she, offering to Thy glory the never-ceasing sacrifice of prayer and thanksgiving, may advance the honour of her LORD, and be filled with His Spirit, and partake of His glory. Amen.

Another.

Almighty and everlasting GOD, Who, by Thy SON JESUS CHRIST our LORD, hast manifested Thy glory to all nations in the establishment of Thy Church; vouchsafe to preserve this work of Thy mercy, that, steadfast in the faith, she may manifest the glory of Thy Name to the ends of the earth; that she may never be dishonoured by the perversion or defection of any of her children, but that, always united to her Divine Head JESUS CHRIST, purified and strengthened more and more by the oblation of His Body and Blood, she may successfully strive against Thy enemies and hers, and that she may see that day approach, the object of her desires, when Thou wilt vouchsafe to consummate her victory and triumph, through JESUS CHRIST our LORD. Amen.

A Prayer for Unity.¹

Our Father Which art in Heaven: One GOD the FATHER Almighty, One LORD JESUS CHRIST, One HOLY GHOST proceeding from the FATHER and the SON; have mercy upon us Thy children, and make us all one in Thee.

Hallowed be Thy Name: Thou Who art One LORD, and Thy Name One; have mercy upon us all, Who are called by Thy Name, and make us more and more one in Thee.

Thy Kingdom come: O King of Righteousness and Peace,

From a Volume of Sermons by the late Rev. John Keble, M.A.

gather us more and more into Thy kingdom, and make us both visibly and invisibly one in Thee.

Thy will be done in earth as it is in Heaven: Thou Who hast declared unto us the mystery of Thy will, to gather together in one all things in CHRIST, both which are in Heaven and which are on earth: conform us, O LORD, to that holy will of Thine, and make us all one in Thee.

Give us this day our daily bread: Thou in Whom we being many are one Bread and one Body: grant that we being all partakers of that one Bread, may day by day be more and more one in Thee.

And forgive us our trespasses, as we forgive them that trespass against us: Thou, Who didst say, *Father, forgive them*, for those who were rending Thy Blessed Body: forgive us the many things we have done to mar the unity of Thy mystical Body, and make us, forgiving and loving one another, to be more and more one in Thee.

And lead us not into temptation: As Thou didst enable Thine Apostles to continue with Thee in Thy temptations; so enable us by Thy grace to abide with Thee in Thy true Church under all trials, visible and invisible, nor ever to cease from being one in Thee.

But deliver us from evil: From the enemy and false accuser: from envy and grudging: from an unquiet and discontented spirit: from heresy and schism: from strife and debate: from a scornful temper, and reliance on our own understanding: from offence given or taken; and from whatever might disturb Thy Church, and cause it to be less one in Thee:

Good Lord, deliver and preserve Thy servants for ever.

For the King.

In mercy remember the King; preserve his person in health and honour; his crown, in wealth and dignity; his kingdom, in peace and plenty; the churches under his protection, in piety and knowledge, and a strict and holy religion: keep him perpetually in Thy fear and favour, and crown him with glory and immortality. Amen.

For the Queen.

O LORD, grant the Queen a long life, that her years may endure as many ages; furnish her with wise and safe coun-

sels, and give her a heart of courage and constancy to pursue them. O prepare Thy loving mercy and faithfulness for her, that they may preserve her; so will I always sing praises unto Thy Name, through JESUS CHRIST our LORD. Amen.

O LORD, hear the Queen in the day of her trouble, that Thy Name, O GOD of Jacob, may defend her. Send her help from Thy sanctuary, and strength out of Sion. Grant her her heart's desire, and fulfil all her mind. Set her heart firm upon Thee, and upon other things but as they are in and from Thee; that we her servants under Thee may see with joy that Thou helpest Thine anointed, and that Thou wilt hear her from Thy holy heaven, even with the wholesome strength of Thy right hand. And, O LORD, close not mine eyes till I see Thy favour shine upon her, through JESUS CHRIST our LORD. Amen.

For Archbishops and Bishops.

We pray Thee, Who alone art good and holy, to endue with heavenly knowledge, fervent zeal, and sanctity of life N. N., our Archbishop, our own Bishop N. N., and all other Bishops in the government of Thy Church. Amen.

During the Vacancy of a See.

O LORD, with humble supplication we entreat Thee of Thy boundless pity to grant to Thy Church in the Diocese of such a High Priest as shall always be both acceptable unto Thee for his pious care of Thy flock, and also held in reverence of the people for his word and example, and for his wholesome rule, for the glory of Thy holy Name, through JESUS CHRIST our LORD. Amen.

For the Clergy.

Remember them that minister about holy things; let them be clothed with righteousness, and sing with joyfulness. Amen.

For the State Ecclesiastical.

Remember all them that do the LORD's work in the ministry and conduct of souls. Give them great gifts and great holiness, that, wisely and charitably, diligently and zealously,

prudently and acceptably, they may be guides to the blind, comforters to the sad and weary, that they may strengthen the weak and confirm the strong, separate the vile from the precious, boldly rebuke sin, patiently suffer for the truth, and be exemplary in their lives, that, in all their actions and sermons, in their discipline and ministrations, they may advance the good of souls, and the honour of our LORD JESUS. Amen.

For a Parish Priest.

O LORD, Who in raising to the priestly office Thy servant N., hast committed to his care a portion of Thy vineyard to cultivate; remember that it is in vain that Thy minister plants and waters, if Thou dost not give the increase. Vouchsafe then to bless his labours, and to fertilize them with the dew of Thy grace, that he may advance further and further in the way of perfection, and that he may lead therein those over whom he is placed. We ask it through JESUS CHRIST our LORD. Amen.

For the Supreme Power.

We pray unto Thee, O great King of heaven and earth, for all Christian kings, princes, governors, and states; crown them with justice and peace, and with the love of GOD, and the love of their people; let holiness be the ornament of their heads; invest them with the armour of righteousness; and let the anointing from above make them sacred and venerable, wise and holy, that being servants of the King of kings, friends of religion, ministers of justice, and patrons of the poor, they may, at last, inherit a portion in the kingdom of our LORD JESUS. Amen.

For all Orders and Estates of Men, &c.

O Blessed GOD, Who art rich in mercy and compassion, take care of all states of men and women in the Christian Church, the nobility and gentry, magistrates and judges, advocates and physicians, merchants and artificers, husbandmen and tradesmen, the labourers and the hirelings: give them grace in their several callings to glorify Thee, and to keep a good conscience both towards GOD and towards man, that they may find eternal comfort in the glorious day of our LORD JESUS. Amen.

For a Husband or Wife.

Bless Thy servant, [*my wife or husband,*] with health of body and of spirit. O let the hand of Thy blessing be upon his [*or her*] head, night and day, and support *him* in all necessities, strengthen *him* in all temptations, comfort *him* in all *his* sorrows, and let *him* be Thy servant in all changes; and make us both to dwell with Thee for ever in Thy favour, in the light of Thy countenance and in Thy glory. Amen.

For our Children.

Bless my children with healthful bodies, with good understandings, with the graces and gifts of Thy Spirit, with sweet dispositions and holy habits; and sanctify them throughout in their bodies, souls, and spirits, and keep them unblameable to the coming of the LORD JESUS. Amen.

For other Prayers see Holy Matrimony.

For Friends and Benefactors.

Be pleased, O LORD, to remember my friends, all that have prayed for me, and all that have done me good; [*Here name each whom you would specially recommend.*] Grant them health of mind and body, that they may love Thee with all their strength, and do those things which are pleasing to Thee. Do Thou good to them, and return all their kindness double into their own bosom, rewarding them with blessings, and sanctifying them with Thy graces, and bringing them to glory. Amen.

Another.

Almighty and everliving GOD, have mercy on Thy servant N., for the love of Thy sweet SON, our SAVIOUR JESUS CHRIST, the true light and life of all that shall be saved. O JESUS, the second Person of the Trinity, equal GOD with the FATHER and the HOLY GHOST, preserve and keep him in Thy grace, favour, and love; suffer him not to be drawn from Thee, through any subtil persuasion of the enemy. O HOLY GHOST, proceeding from the FATHER and the SON, the Comforter of the elect, the Inspirer of all good gifts, the only Teacher of all truth: grant that, by Thy grace, he may evermore dwell in truth. Replenish his heart with all cha-

ritable desires, and heavenly inspirations necessary to his salvation. Grant this, O Holy Trinity, for the bitter Passion of our SAVIOUR JESUS CHRIST. Amen.

For our Relations, &c.

Let all my family and kindred, my neighbours and acquaintance [*Here name what other relations you please,*] receive the benefits of my prayers, and the blessings of GOD; the comforts and supports of Thy Providence, and the sanctification of Thy Spirit. Amen.

For a Sick Friend.

Almighty and Everlasting GOD! the eternal Salvation of all believers, the only Helper of human weakness, upon Whose will every moment of life depends; hearken unto me, intreating Thy help and compassion for Thy servant N., that health and prosperity being restored to *him*, *he* may return to Thee the offering of Thanksgiving in Thy Holy Church; and being guided by Thy great mercy in the Way of eternal salvation, may, through Thy grace, desire what is pleasing unto Thee, and be made perfect in all virtue, through JESUS CHRIST our LORD. Amen.

For one dying.

O Almighty and Everlasting GOD! the Preserver of souls, Who dost chasten those whom Thou lovest, and correct every son whom Thou receivest; we implore Thee to receive the soul of Thy servant N. May *he* be presented without spot of sin before Thee, by the hands of Thy holy Angels, and be admitted to the fellowship of Thy saints and elect; so that no defilement of the flesh may hurt *him*; but Thy pity and compassion may absolve *him* from all *his* offences, through JESUS CHRIST our LORD. Amen.

For thy Father and Mother deceased.

O GOD, Who hast commanded us to honour our parents, of Thy great goodness have mercy upon the souls of my Father and Mother, and grant that we may hereafter live with them in the joys of everlasting glory, through CHRIST our LORD. Amen.

For all the faithful departed.

Absolve, we beseech Thee, O LORD, the souls of Thy servants and handmaidens, our relations, neighbours, friends, and benefactors, as well as the souls of all the faithful departed from the chains of their sins, (especially) that in the glory of the resurrection they may be raised up to life among Thy saints and elect, through our LORD JESUS CHRIST Thy SON, Who liveth and reigneth One GOD with Thee and the HOLY GHOST, world without end. Amen.

Y. O LORD, hear my prayer.

Rz. And let my cry come unto Thee.

Y. Graciously hear us, O Almighty and merciful LORD.

Rz. Amen.

Y. May the souls of the faithful, through the mercy of GOD, rest in peace. Amen.

For our Enemies.

O GOD, the Lover of peace and Conserver of charity, give peace and true charity to all our enemies, grant them remission of all their sins, and deliver us from their snares; through our LORD JESUS CHRIST, Who, with Thee and the same HOLY GHOST, liveth and reigneth one GOD, world without end. Amen.

For the Rich, and for all Employers.

O LORD JESUS CHRIST, look down we beseech Thee, in great love and compassion upon all Rich men, and Employers of Labourers, especially in this place; and most especially upon and Give them an earnest and continual care for their own souls, and for the souls and bodies of those who are in any way committed to their charge; that Thou mayest look mercifully on all in the Great day: Who livest and reignest with the FATHER, and the HOLY SPIRIT, One GOD, world without end. Amen.

For the Miserable and Afflicted.

In mercy remember the poor and needy, the widows and the fatherless, the strangers and the friendless, the oppressed and the grieved, the decrepid and sickly, the young men and the tempted, the weak of heart and the weak in body, them

that languish and those that are dying ; relieve their necessities, comfort their sorrows, sanctify their calamities, strengthen their weaknesses, and suffer not the devil to prevail over them in the days of their sorrow and disadvantage : and in Thy due time, deliver them from their sad bondage into the glorious liberty of the sons of GOD, through JESUS CHRIST our LORD. Amen.

Another.

Be a Guide to the travellers, a Star and port to mariners, the comfort and strength of miners and galley-slaves. Pity, good GOD, all that are fallen into poverty and misfortunes ; strengthen and deliver all women that are in sharp and dangerous labour : all them that suffer with intolerable pains and noisome diseases : have mercy and compassion upon all that are afflicted with illusions of the night and frightful apparitions ; that are haunted or possessed with evil spirits, or troubled with despairing or amazed consciences ; give them pity and give them patience, a speedy deliverance from their calamity, and a sanctified use of the rod of GOD, through JESUS CHRIST our LORD. Amen.

Another.

Relieve and comfort all the persecuted and afflicted ; speak peace to troubled consciences ; strengthen the weak ; confirm the strong ; instruct the ignorant ; deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper ; and bring us all, by the waters of comfort, and the ways of righteousness, to the kingdom of rest and glory, through JESUS CHRIST our LORD. Amen.

To GOD, the FATHER of our LORD JESUS CHRIST ; to the Eternal SON, That was Incarnate and Born of a virgin ; to the SPIRIT of the FATHER and the SON, be all honour and glory, worship and thanksgiving, now and for ever. Amen.

For the Conversion of Sinners.

O GOD, Who willest not the death of a sinner, look with compassion upon those who do not know Thee, and who outrage Thee. Have pity on all, without exception (*but especially N.*) : that they may be converted and live. Impiety

has long enough desolated our unhappy country ; our irregularities and offences have rent too much the bosom of Thy Church, dishonoured Thy Name, and grieved Thy Divine Heart. It is time, O LORD, to arise and show forth Thy power. Avenge Thyself upon Thine enemies, by overwhelming them with Thy mercy ; penetrate their hearts with a ray of Thy grace, that it may call forth in them feelings of true repentance, which may disarm Thy anger. Take iniquity from the midst of us ; restore to Thy holy religion the lustre and beauty of former days ; extinguish hatred and revenge ; make innocence and piety to flourish anew. May all men bless Thy holy Name, and cherish Thy holy law ; that serving Thee more faithfully still, a sincere repentance and change of heart may obtain for them, of Thy infinite goodness, the happiness of loving and praising Thee for all eternity, through JESUS CHRIST our LORD. Amen.

For Preservation from Danger and Evil.

Keep us, O GOD, from famine and pestilence, from earthquakes and inundations, from fire and sword, from invasion by foreign enemies, and from civil wars, from false religion and from discountenancing the true : let every Christian soul find pity at the Throne of Grace ; let all our errors and ignorances find pardon by CHRIST, and remedy by the Holy Spirit of CHRIST ; hear all our prayers, relieve all our necessities, sanctify all the events of Thy Providence, and the changes of our life, that we may for ever love and fear Thee ; and may all things work together for our good unto Thy glory, through JESUS CHRIST our LORD. Amen.

Intercessory Prayer for Deliverance from all Evil.

Have mercy on our miseries, O most holy and merciful Trinity, and put away all our sins which we have committed in Thy sight before Thy angels. Deliver us, O gracious Trinity, with our *brethren and sisters*, from all evil, past, present, and to come : from death to life ; from darkness to light ; from hell to paradise ; from evil to good ; from ignorance to knowledge ; from sins to true penitence ; from all vices to perfect virtue ; from all the snares of the enemy to heavenly healing ; for he, who, by the invocation of the Thrice-Holy Name of the FATHER, of the SON, and of the

HOLY GHOST, shall faithfully and humbly invoke Thy Divine protection, will be safe. We therefore humbly and faithfully beseech Thee, that Thou wouldest blot out and forget all our sins, for the merits of Thy Only-Begotten SON, Who liveth and reigneth with Thee and the HOLY GHOST, for ever and ever. Amen.

See also The Hours, p. 61.

2. A LITANY OF INTERCESSION.

LORD, have mercy on us.

CHRIST, have mercy on us.

LORD, have mercy on us.

That it may please Thee to bless Thy Church Militant here on earth, to preserve the purity of Doctrine, the due administration of the Sacraments, and the preaching of Thy Word, that the gates of hell may not prevail against it,

I beseech Thee to hear me, good Lord.

That it may please Thee to purge it from schism and heresy, and to reconcile all unhappy differences, that we may keep the unity of the Spirit in the bond of peace.

I beseech, &c.

That it may please Thee to fence it about with the wall of Thy Providence, to infatuate the counsel, and to disperse the powers and projects of all those that wish evil unto Sion,

I beseech, &c.

That it may please Thee to bless that part of Thy Church wherein Thou hast planted me, and to whose breast Thou hast applied me, with peace and plenty, with a free exercise and reverent esteem of all Thy ordinances,

I beseech, &c.

That it may please Thee to bless our gracious Queen, Albert Edward, Prince of Wales, the Princess of Wales, and all the Royal Family.

I beseech, &c.

That it may please Thee to bless the government and preaching of the Clergy, make them zealous in their ministry, and exemplary in their lives, that they may save themselves and those that hear them,

I beseech, &c.

That it may please Thee to bless the Parliament with wisdom, the Judges with integrity, the Magistrates with courage, the People with

obedience, and our armies with strength and victory,

I beseech, &c.

That it may please Thee to bless all schools and seminaries of Learning and Religion, especially the two Universities of this land,

I beseech, &c.

That it may please Thee to bless all those that are near or dear unto me by the bond of nature or Christian acquaintance,

I beseech, &c.

That it may please Thee to bless all those that have been instruments of my good; those who have educated and instructed me; those who have counselled and advised me, clothed and fed me, reproved and corrected me when I sinned,

I beseech, &c.

That it may please Thee to remember the Western and Eastern Churches, to repair the ruins and desolations which their enemies have made in them; to bring back such as are banished, to release those that are imprisoned, to relieve such as are impoverished, and to comfort all who are persecuted for the testimony of a good conscience and the truth of Thy Gospel,

I beseech, &c.

That it may please Thee to raise up such as are de-

jected with the guilt of their own consciences, with the horror of their sins, with the apprehension of Thy wrath, with the weakness of their graces; and to say to their souls, that Thou art their salvation,

I beseech, &c.

That it may please Thee to prosper and assist all those that imperil their lives for the maintenance of the Gospel [especially . . .] go forth with their army, cover their heads in the day of battle, and bring them home with honour and victory,

I beseech, &c.

That it may please Thee to bless all women with child with a safe deliverance, all young children with a godly and religious education; the seamen with a prosperous voyage; the husbandmen with a plentiful harvest; the captives with patience and deliverance; and all prisoners with repentance and amendment,

I beseech, &c.

That it may please Thee to instruct the ignorant, to convert the obstinate, to confirm the righteous, to comfort the distressed, to bind up the broken-hearted, to rectify those that err, and to bring them that wander in to the right way,

I beseech, &c.

That it may please Thee to remember Thine ancient people the Jews, to open their eyes that they may see Him Whom they have pierced, and believe in Him,

I beseech, &c.

That it may please Thee in Thy good time to bring in the fulness of the Gentiles, and to reveal the glorious light of Thy Gospel to such as yet sit in darkness and in the shadow of death,

I beseech, &c.

That it may please Thee to forgive those that persecute and speak evil of me,

those that injure and molest me, those that slander and traduce me, and to soften the hearts of all those that are mine enemies,

I beseech, &c.

O LORD, hear my prayers for myself: O LORD, hear my prayers for others; O LORD, hear the prayers of Thy SON JESUS CHRIST for us all, Who sits at Thy right Hand, making intercession for us, and hath taught us to come to Thee in this most absolute and perfect form of prayer,

Our FATHER, &c.

CHAPTER III.

PRAYERS FOR VARIOUS OCCASIONS.

1. *A Prayer to give up and consecrate one's self wholly to Jesus Christ.*

Accept, O LORD, my liberty without restriction: vouchsafe to accept entirely my memory, my understanding, my will. I have neither light nor strength; all my promises and resolutions are nothing. I have nothing, I possess nothing, which is not a gift of Thy liberality. I return all to Thee again; I abandon all to Thy will without reserve, that Thou mayest dispose of it as it shall please Thee. The only thing that I beseech Thee to grant me with Thy grace, is a sincere love for Thee. If I have it I am sufficiently rich, and I ask nothing more. Amen.

2. *On the Choice of a Vocation.*

O GOD, Who givest us according to Thy good pleasure the desire and the power of doing good; vouchsafe to hear

our humble prayers, and make known to us Thyself the state of life to which Thou callest us : so that having embraced it by Thy inspiration, and being aided by Thy grace faithfully to fulfil all the duties thereof, we may be always assured that we are acting conformably to Thy holy will. We ask this grace through the merits of JESUS CHRIST our LORD. Amen.

3. *For Grace to employ one's time well.*

O my GOD, I come before Thee, deploring my loss and abuse of time up to now. Thou hast given it me for the working out of my salvation, for contributing to the edification of my neighbour, and for making myself like Thy Divine SON. Alas ! on the contrary, I have consecrated it to the world, to the devil, to sin ; but, O my GOD, Thy patience is not exhausted ; Thou still offerest me Thy grace to make amends for my many negligences. It is enough, O LORD, let me now employ with zeal time so precious, and improve with the greatest care the talent entrusted to me ; having always before me the account I must render of it. Bless, O GOD, this resolution, and save me from the punishment of the unprofitable servant, and make me one of those who shall enter into the joy of their LORD. And may I, at the end of my life, offer to Thee days full of good works, through the merits of JESUS CHRIST. Amen.

4. *Act of Submission to the Designs of Providence.*¹

What may happen to me this day, O my GOD, I know not. All that I know is, that nothing will happen but what Thou hast foreseen, determined, and ordained from all eternity. It is enough, O my GOD, it is enough ; I adore Thy eternal and unsearchable designs : I submit myself heartily to them for love of Thee. I desire all, I accept all, I sacrifice all to Thee, and I unite this sacrifice with that of JESUS CHRIST my Divine SAVIOUR. I ask of Thee, in His Name, and by His infinite merits, patience in my troubles, and the perfect submission which is due to Thee, for all that Thou wilt or permittest. Amen.

May the most righteous, most exalted, and most amiable will of GOD, be ever accomplished, praised, and exalted in all things.

¹ Composed by Mme. Elisabeth, sister of Louis XVI.

5. Prayer for Seed-time.

It is in Thee, O GOD, that we live, and move, and have our being ; it is from Thy liberality that we have these seeds to place in the earth, and it is Thou alone Who, by Thy inexhaustible fertility, canst make them germinate and multiply. Deign then to supply what is wanting in our labours, shed Thy blessing upon the earth, and make an abundant harvest to spring from these feeble grains to satisfy the wants of Thy people. We ask this favour through JESUS CHRIST our LORD. Amen.

6. Prayer for Rain.

O GOD, in Whom we live, and move, and have our being ; grant to us, we beseech Thee, refreshing Rain, that partaking of Thy temporal Blessings, we may the more confidently desire those which are everlasting ; through our LORD JESUS CHRIST. Amen.

7. For Fair Weather.

Hear our supplications, O LORD, and vouchsafe to Thy servants the blessings of Fair Weather ; that we who are justly afflicted for our sins, may by Thy Clemency find relief : through our LORD JESUS CHRIST. Amen.

8. In the time of Famine and Pestilence.

Grant us, we beseech Thee, O LORD, the effect of our prayers, and mercifully turn away from Thy servants all pestilence and famine, that the hearts of men may know that such scourges proceed from Thy Indignation, and cease by Thy mercy, through our LORD JESUS CHRIST. Amen.

9. Prayer for Peace in time of War.

O Almighty Disposer of kings and empires, Who chastisest us with the scourge of war, that we may correct and amend ourselves ; show upon us Thy omnipotence and mercy ; stay the fury of the enemies : allay the discord of princes : and give us peace of soul and body ; so that freed from all inquietude, we may serve Thee with entire freedom of spirit, through JESUS CHRIST our LORD. Amen.

10. *Against Carnal Desires.*

O LORD, deliver my soul from carnal desires, and from all remembrance of evil, that what I may have seen, or heard from the wicked, I may never think of nor speak of to others; and grant me, O LORD, so to live here in all holy conversation, that I may never be separated from Thee, and may be enabled to offer acceptable prayers to Thee, for myself, and for all my relations and friends, Who livest and reignest with the FATHER and the HOLY GHOST, world without end. Amen.

11. *Against Temptations of the Flesh.*

O LORD JESU CHRIST! King of virgins! Lover of chastity! cleanse me, and defend my heart from all the weapons and snares of the enemy; extinguish in me all the flames of concupiscence; implant true humility, tranquillity, and patience, in my heart. In flame my affections with the fires of love; that hating every evil way, I may serve Thee with a chaste body, and a pure heart; and please Thee all the days of my life. Amen.

12. *Against Wicked Thoughts.*

O Almighty and most gracious GOD, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts, that our souls may be made a worthy habitation for the HOLY GHOST; through our LORD JESUS CHRIST, Who, with Thee and the same HOLY GHOST, liveth and reigneth one GOD, world without end. Amen.

13. *Prayer to the adorable Name, Jesus.*

May the adorable Name of JESUS be the sweet and daily music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be, JESUS. Amen, sweet JESUS, Amen.

[See *Feast of the Circumcision.*]

14. *A Widow's Prayer for her Children.*

O Thou Who art the Judge of the Widow, and FATHER of the fatherless, I commend to Thy Fatherly care myself,

and the children Thou hast given me. LORD, keep us from the evil of this world, and bring us, I beseech Thee, to the bliss of a better.

Holy FATHER, take my children to Thy care, and teach them Thy fear; be Thou Tutor to their souls, and the Protector of their lives, that by Thy grace and mercy they may not miscarry in either: let me serve Thee in them, and nurse them up in both, for Thee. Assist me with wisdom, grace, and power, to do it, and give them grace in all duty and obedience to suffer it. Let not my affections be too vehement or fond, neither let me neglect them, nor distrust Thee. LORD, give them Thy blessing. Let the blessing of their departed father be on them: let a poor widowed mother's blessing be on them: let the blessing of their friends be on them, even of all who pray for them: but, before all, let Thy blessing, which is above all, be upon them all, I beseech Thee. O FATHER of mercies, Helper of the fatherless, bless them. SON of GOD, Who didst take children in Thy Arms on earth, lay Thy Hands on them and bless them. HOLY SPIRIT, Who didst appear in the form of a Dove, behold their weakness, and bless them. Holy FATHER, SON, and SPIRIT, bless them with Thy grace, and bring them to Thy glory, and me with them, I beseech Thee, even for Thy mercy's sake, for Thy merit's sake, for Thy goodness' sake, Thou dear Maker, Redeemer, and Sanctifier of us all, now and ever. Amen.

15. *Prayers when in Trouble.*

Texts of Scripture.

"Is any among you afflicted, let him pray."

"The arrows of the Almighty are within me, the poison thereof drinketh up my spirit: the terrors of God do set themselves in array against me."

"God writeth bitter things against me: maketh me to possess mine iniquities."

"And now my soul is poured out upon me; the days of affliction have taken hold upon me. Have pity upon me, have pity upon me, O my God, for Thy Hand hath touched me."

Prayer.

1. O Eternal FATHER, and GOD of all comfort, behold with great pity and compassion the troubles and sorrows of

my heart. My sins lie heavy upon me and press me sore, and *there is no rest in my bones by reason of Thy displeasure and my sin : the waters are gone over me, and I stick fast in the deep mire, and my miseries are without comfort. Righteous art Thou, O Lord, and just are Thy judgments : yea, just and faithful is my God, and there is no iniquity in Him.* LORD, pity me, and let Thy comforts refresh my soul. I know that the LORD preserveth the souls of the righteous, and all they that put their trust in Thee shall not be destitute. In this persuasion I humbly pray Thee not to deal with me according to my deserts, which have rendered me obnoxious to Thy indignation, *but according to the multitude of Thy tender mercies do away mine offences.* And since Thou art pleased to scourge the inward man, I beseech Thee to assist me with Thy grace and HOLY SPIRIT to carry me through these sorrows and temptations I am now struggling with : make haste, O LORD, to help me, and grant me peace and comfort for JESUS CHRIST's sake. Amen.

Ejaculations from the Psalms.

Ps. xxv. 1, 5, 10, 11 ; xlv. 14, 15 ; lvii. 1 ; xl. 15 ; lv. 4, 5 ; xxv. 15—17 ; xxxi. 1—6 ; lxxiii. 25.

O Almighty and most gracious GOD, mercifully regard my prayers, and deliver me from the temptations of evil thoughts, that my soul may become a worthy habitation for Thy HOLY SPIRIT : through JESUS CHRIST our LORD. Amen.

16. *Scriptures and Prayers for those who despair of God's Mercy and Forgiveness.*

Ps. xxv. 1—7 ; xxxiv. 18 ; li. ; lxxix. 8, 9 ; ciii. 8—14 ; S. Matth. xi. 28 ; S. John iii. 16, 17 ; 1 Tim. i. 15 ; 1 S. John ii. 1, 2. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abundantly pardon.* No people, no person, no time or age is excepted against ; but it is *whenever* the wicked man turneth. Ezek. xviii. 27, 28.

There are three things, says S. Bernard, wherein my hopes of mercy depend, and are impregnable. 1st. The exceeding love of that GOD Who calls sinners to *repentance*. 2ndly.

The infallible truth and certainty of those promises by which He obliged Himself to *forgive and show mercy*. 3rdly. That unlimited power He hath to perform every word that proceeds out of His mouth. This is that threefold cord which cannot be broken. A cord let down from heaven to draw us up, who are grieved and wearied with the burden of our sins; and by it, through faith and repentance, we may ascend to the very sight of that GOD in *Whose Presence is fulness of joy, and at Whose right Hand there are pleasures for evermore*.

Prayer.

2. Go not far from me, O LORD my GOD; make haste to help me, for corrupt imaginations are continually rising in my breast, and innumerable fears and troubles close me in on every side: be pleased, therefore, gracious LORD, in this perplexity, to refresh my soul with some speedy *comfort*, scatter and disperse all those dark and sinful thoughts which haunt my soul. Shed forth the light of Thy countenance into my heart. My only hope and comfort in this extremity of grief is, that I can take refuge in Thy goodness, repose my confidence, and cast all my burden upon Thee, Who never failest those that call upon Thee. Give me patience under these sufferings, and a happy issue out of all my afflictions. *Turn Thee unto me, and have mercy upon me, for I am desolate and in misery. The sorrows of my heart are enlarged: O bring Thou me out of all my troubles. Look upon my adversity and misery, and forgive me all my sins. O keep my soul and deliver me: let me not be confounded, for I have put my trust in Thee: for JESUS CHRIST's sake. Amen.*

[See Collects for the Fourth Sunday after Epiphany, and the Second Sunday in Lent, and the two Collects after the Litany.]

17. *To Excite Hope against Despair.*

3. I have sinned, O LORD, and greatly erred, and I am conscious of the multitude of my sins; but I do not therefore despair, because where sins have abounded, grace hath much more abounded. He who despairs of the pardon of his sins, denies Thee to be a merciful GOD. He does great wrong to

Thee, who mistrusts Thy compassion. If I think of Thy Death, O LORD JESU, I cannot be terrified by the multitude of my sins. The Nails and Spear cry to me that I am reconciled to Thee, if I will love Thee. Thy Side is opened wide for me, and I will enter in, and there securely rest. There is nothing so powerful to excite love towards Thee, O my JESUS, as Thy Death, whereby Thou hast redeemed me. Thou didst incline Thine Head in death; Thou didst extend Thine Arms upon the Cross, and spread forth Thy Hands to embrace me a sinner: in Thy embrace I wish to live and die. Amen.

18. *In time of Tribulation.*

4. O FATHER of mercies and GOD of all comfort, vouchsafe, I beseech Thee, to look upon me with the eyes of Thy pity, as Thou didst look on Thy beloved SON in the Garden of Olives, crying unto Thee in the anguish of His Spirit, and moistening the face of the earth with a Bloody Sweat. It is Thy will, O most loving FATHER, that in all our necessities we should fly to Thee, and call upon Thee to keep us from all evils. Therefore, according to Thy will, I pray that Thou wouldest deliver me from this tribulation in Thy own most adorable good pleasure. O most gracious FATHER, incline Thy merciful Ears to my prayers, notwithstanding their unworthiness, and deliver me in this great strait. At the feet of Thy love, before the Eyes of Thy mercy, I lay bare the oppression of my heart and the affliction of my spirit, and I offer it to Thee that Thou mayest do with it what is most pleasing to Thee. O gracious JESUS, by all the anguish and distress which Thou didst endure for the salvation of man, let this cup pass from me. O most loving JESUS, I offer Thee that excellent prayer, which Thy Sweat of Blood, by reason of the anguish of death, made so fervent, and the ardent love of Thy Divinity rendered so efficacious; beseeching Thee, through the virtue of this same most perfect prayer, to hear me and deliver me from this affliction. Wherefore I entreat Thee, with Thy intention and resignation, with Thy heart and in Thy Own words: Abba, FATHER, all things are possible unto Thee; take away this cup from me: nevertheless, not what I will, but what Thou wilt. Amen.

19. *For the Poor, and those who fall into poverty.**Texts.*

"The LORD maketh poor and maketh rich ; He bringeth low and lifteth up ; He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill." (1 Sam. ii. 7.)

"It is the LORD, let Him do what seemeth Him good. The LORD gave, and the LORD hath taken away ; blessed be the name of the LORD. What ? shall we receive good at the hand of the LORD, and shall we not receive evil also !" (Job ii. 10.)

Prayer.

1. Almighty GOD and heavenly FATHER, Who hast promised pardon and remission of sins to all who truly repent, and unfeignedly believe Thy holy Gospel ; I beseech Thee to hear the prayers and supplications of me Thy unworthy servant, and grant that these afflictions of poverty and want may in the end prepare me for that kingdom of glory, which Thou, O GOD, hast prepared for the poor, through JESUS CHRIST our LORD. Amen.

Ejaculations from the Psalms.

Ps. xxxvii. 3—5, 18, 19, 24, 25 ; ix. 17, 18 ; x. 19, 20 ; xi. 3—5 ; xii. 5, 6 ; xxxv. 10 ; lxx. 5 ; xl. 20 ; lxxii. 12, 14 ; lxxiv. 22 ; lxxxii. 3 ; cix. 21 ; cxlvi. 4—9 ; cxlii. 9.

Prayer.

2. O most holy, supreme LORD and Governor of the world, *Who dost not willingly afflict nor grieve the children of men ; and though Thou causest grief, yet wilt Thou have compassion according to the multitude of Thy tender mercies :* I most humbly submit to all Thy dispensations as most just and true ; resolving, through Thy gracious assistance, to rest satisfied and contented with that state and condition of life Thou hast appointed me. The LORD gave, and the LORD hath taken away ; blessed be the Name of the LORD. Make me, O GOD, to reflect on my own ways, and to call to remembrance those transgressions which have brought down these judgments on me ; that, being made sensible of my wickedness and sin, I may henceforth learn to keep Thy righteous laws, and to do my duty with an unwearied diligence and disturbed resolution ; and having no fondness for the vanities of this

world, but laying up treasure in heaven, I may at length receive the rewards of the poor and afflicted, through JESUS CHRIST our LORD. Amen.

20. *Prayer of S. John, for pardon.*

O LORD JESU CHRIST, I beseech Thee, by Thy mercy and clemency, that Thou wouldest grant me pardon of my sins. Open to me, knocking, the gate of life, and let not the prince of darkness approach to hurt me. Let not the foot of pride come against me, and let not the ungodly cast me down: but receive me according to Thy word, and lead me to the feast of Thy delights where all Thy friends feast with Thee. For Thou, JESU CHRIST, art the SON of the living GOD, Who with the FATHER and with the HOLY SPIRIT, livest and reignest, world without end. Amen.

21. *Prayer of S. Martin, that God would hear.*

O GOD of glory, Who art the one true GOD, Who art alone just, GOD in Whom are all things, through Whom are all things, and by Whom all things were made; hear me praying, as Thou heardest the three children in the fiery furnace; hear me praying, as Thou didst hear Jonah in the fish's belly; hear me praying, as Thou didst hear Susanna, and didst deliver her from the hands of false witnesses; hear me, as Thou didst hear Peter on the sea, and Paul in bonds. Pardon my soul, pardon my deeds, and forgive all my crimes; Who with the FATHER and with the HOLY SPIRIT, livest and reignest, world without end. Amen.

CHAPTER IV.

PRAYERS FOR VARIOUS STATES OF LIFE.

1. *For Medical Men.*

O LORD, if I am anything, it is by Thine ordinance, and as Thy instrument; by the understanding and use of those means of which Thou art the Author. (Jer. viii. 22; S.

Matth. ix. 12 ; Ps. cxlvii. 3 ; Ps. ciii. 3.) If I cure any, let me not usurp glory from Thee. If I miscarry, let me take the infirmity upon myself. And since, O LORD, I am a man, not GOD, to heal, preserve me, I beseech Thee, from all wilful neglect and injury ; and pardon what I do from ignorance, and involuntarily. O Thou Great Physician, Who dost never err, nor fail to help when Thou art pleased to cure, in whatsoever I shall direct or do, let Thy *wisdom* go before me, and Thy *blessing* along with me, that success may follow me.

And as I take care of the rich for my own sake, let me attend to the poor for Thine. A patient for whom Thou wilt both pay Thy blessing on my labours, and Thy blessedness on myself ; for whose cure Thou wilt both satisfy me with Thy comfort now, and hereafter with Thy glory. (S. Matth. xxv. 36, 40 ; viii. 16.) So be it, Blessed JESUS, Thou good Physician of mankind and me, when all were destitute, sick, and poor, and had nothing to offer for our health. (S. Luke iv. 18.) Let no fee be so welcome as Thy favour. Let me heal like Thee, that I may be beloved of Thee and of Thy heavenly FATHER, in and for Thee. Amen. Amen.

2. *For the Patient.*

O LORD, I seek help on earth, but I hope for it from heaven ; let me not then make my physician my GOD, lest Thou smite me with sickness, for robbing Thee of Thy glory. Nor let me neglect Thy way to health by him lest Thou deny it me for going against Thy Providence. Let me by him seek to Thee, and do Thou so direct his thoughts, that he may not err about me. So bless his rules, that I suffer not by his error ; but by Thy blessing on us both, may find what I seek, and have what, in Thy Name, I ask and hope for : health to serve Thee more faithfully. Give me, I beseech Thee, O good GOD, health to my soul with that of my body. And let me now and ever above all things ask, and seek, and find that with Thee.

O JESUS, the Physician of bodies and souls, by the virtue of that balm and spirit of bliss (Thy Blood and HOLY SPIRIT,) shed to heal and save me ; for Thy mercies' sake, for Thy merits' sake, dear JESUS, give both to me. Amen. Amen.

3. *For a Master.*

O LORD, I have a servant, but I am Thy servant, and so *he* is my fellow, made by the same Hand, purchased by the same Blood; so let me look upon and use *him*, and not as my slave. (Job xxxi. 13, 15; Gal. iii. 28.) Let me not be unkind to *him*, nor injure *him* in soul or body. Let me do nothing unjust or unmerciful to *him* (S. Matth. xviii. 33,) lest Thou, Who art just, deny mercy to me.

As by Thy Providence *he* is my servant, by Thy grace *he* is my *brother*; a servant to me in my family, but heir with me of Thy kingdom (1 Tim. vi. 2; Gal. iii. 28, 29;) so let me treat *him* as a *brother*, and use *him* as Thy *son*, that Thou mayest not disclaim me as Thy child, nor discard me from Thy crown; and for JESUS's sake, grant that I may not so act towards *him*, as to lead Thee to deal thus with me. Amen, O LORD. Amen.

4. *For the Lawyer.*

O LORD, when I plead at the bar (Ps. lxxxii. 1, 2,) let me consider that Thou art the Judge, that I may not dare to pervert or confuse the right. When I give counsel in my chamber, let me see Thee by my chair, that I may fear to advise what I know to be wrong. And if I am not blind, I may see Thee, O LORD, there. All judgment is for Thee, and before Thee (Deut. i. 17; 2 Chron. xix. 5, 6,) over him who sits on the bench, and him who stands at the bar. Thou art the Supreme Judge, Who art about my bed and paths, and spiest out all my ways, (Ps. cxxxix. 1.) O let me not then take fees from men, and give my soul to Satan. Let me not counsel or plead wrong for any, but right for all; and for none more than for those who have neither money nor power to maintain their right, (Isa. i. 17; Prov. xxxi. 9; xiv. 21; Job xxix. 16; S. Matth. xxv. 34, &c.) that what I lose at man's bar, I may find at Thine. Let the poor be my client now, that at that day I may be Thine, and that Thou, Who art my Judge, mayest be my advocate. Plead for me, acquit me, crown me, bequeath the kingdom to me. O Blessed JESUS, may it be ever so with me, and to me, by Thy grace and merits. I beseech Thee, my GOD, my Judge, my Sovereign LORD, and only SAVIOUR. Amen.

5. *For a Tutor.*

O LORD GOD, *the Father of Lights, from Whom cometh every good and perfect gift*; all arts are Thy works. Thou art the first Master and Teacher of them all. I beseech Thy blessing, therefore, upon myself and on the children of whom I am the teacher. Let me carefully consider that each child is a separate field, and cultivate them accordingly; not harshly to tear, but gently to break up these fallow grounds, and diligently sow the seeds of knowledge and virtue in their minds and wills; and patiently expect from heaven, in due season, the fruits of that which I have sown. Let me prudently observe what each will best bear, that I may not overcloy some, and undersow others, but justly distribute and measure out my seed. Let me consider that they are put into my hands by Thy Fatherly Providence, to polish and perfect their minds, and that Thou wilt one day call me to account for Thy jewels. May I, O LORD, in that day give up my account with joy, and say, *Behold I and the children whom Thou hast given me*. For which end, the better to discharge my duty to Thee and them, I humbly beg Thy Fatherly blessing on me and my children: bestow it on us for CHRIST'S sake. Amen.

6. *For a Pupil.*

O Thou Eternal Fountain of all wisdom and goodness, give me capacity to receive so much as Thou seest to be most for my bliss and Thy glory, and pour down from heaven as much as will fill me, and bless those by whose hands Thou art pleased to impart it to me, and let me receive it into my mind and heart with all diligence, and not heedlessly lose it. And while I reverence those who impart to me knowledge, may I give double honour to them who not only teach me lessons of knowledge and virtue, but furnish me with all learning human and divine, to make me live well both for time and eternity.

As I am man's scholar, make me ever to be Thy disciple, O CHRIST, *Wisdom of the FATHER, in Whom are all the treasures of knowledge*. Enrich me with some measure of Thy heavenly understanding. Give me wisdom to know and believe Thee, and grace to love and serve Thee, and with all reverence to obey my tutors and teachers, in and for

Thee. And do Thou so bless their studies and mine, that they may convey all good learning fit for me, from Thee. LORD JESUS, grant me all this good, for Thy mercies' sake. Amen.

See Prayer for Scholars, p. 42.

7. For a Farmer.

O LORD, I toil in vain if Thou dost not bless me. Bless then, I beseech Thee, the labours of my hands. Let me reap what I sow, and receive what I hope for, and be careful honestly to enjoy for my own comfort, for the good of others, and for Thy glory, what I reap and receive. O LORD, let me not take pains to have my fields fertile, whilst I let my soul lie barren; to have a barn full of goods, and a heart empty of goodness. Let me, therefore plough up the fallow ground of my heart by repentance, (Jer. iv. 3,) cast into it the precious seed of Thy Word in due season with faith (S. Luke viii. 11,) harrow it in by pious meditation (Ps. i. 2; S. Luke ii. 19,) ask and wait (as for the sun and the early and latter rain) the influence of Thy heavenly favour, in humble prayer, that I may not be barren and unfruitful in the knowledge of our LORD JESUS CHRIST, but filled with the fruits of righteousness; growing in grace, and the increase of GOD, that at the end of the world, when the tares of the wicked shall be burnt in the fire, I may, as good wheat, be gathered and garnered in rooms of bliss. And, in the mean time have a former harvest of peace on earth, until the latter come of joy and glory in heaven.

O Thou Great and Blessed Husbandman of souls, teach me this holy husbandry of my heart, so to grow in grace, that I may be rich in glory; and when my life is cut down by death, my soul may be laid up in the mansions of immortality; through the precious merits and operations of Thy holy Blood, and Spirit, O LORD. Amen.

See Prayers for Seed-time, Rain, &c., p. 188.

8. For a Tradesman.

To buy and sell Thou dost allow, O LORD, but deceits and dishonesty Thou dost condemn. O let me not condemn what Thou allowest, nor allow what Thou condemnest. Let

me not do that which I know to be evil and unjust. Of what I doubt let me seek to be informed, that I may know and do accordingly. Let not *custom* in ill take away the sense of my conscience, nor *community* carry away my soul against Thy law and its light. O LORD, suffer me not to sell my soul with my goods, lest I give away my salvation into the bargain. *What will it profit me to gain the whole world and lose my own soul? or what shall I give in exchange for it:* Shall I then swear, lie, oppress, extort, measure, weigh, cheat it away for a little gain? O keep me from this miserable merchandise. Let me not make myself a miserable bankrupt in eternity, to save myself from being a beggar for a time. Yea, in the way of diligence and honesty, Thou canst make me rich; and if I forsake that way Thy curse may justly meet me, and make me a beggar upon earth, who have so wretchedly made myself a bankrupt in heaven, (Prov. x. 22; Ps. xxxiv. 10.) Let it not, O LORD, ever be so with me. Let me not be rich in estate and poor in conscience. In the way of well and just doing, make me to depend upon Thee, and pray for a blessing from Thee. Grant this, O LORD, for His sake, Who became poor to make us rich, JESUS CHRIST our LORD. Amen.

9. *For those who go to Sea.*

1. *For a good Voyage.*

Seal Thou my pass, O LORD, and then I shall go safe; yea, do Thou, according to Thy wonted goodness, go with me, good GOD; guide me, prosper me, and bring me back again. O let not my failings follow me, but Thy mercy put them from me: and Thy grace in JESUS CHRIST accept me. And now save me and mine, I beseech Thee, and all that are in any extremity by land or by sea, for His sake, Who is the SAVIOUR of us all, JESUS CHRIST our LORD. Amen.

2. *A Prayer After a Voyage.*

Salvation is Thine, O LORD! Thine therefore be the glory, that the floods have not swallowed me up, and the deep shut her mouth upon me. And now, O LORD, Who in Thy great mercy and goodness, hast been my SAVIOUR at sea, be my Guide on the land; lead me, shield me, and bless me, that I

may do as I desire, and in Thy due time return to live and serve Thee in the place and way Thou hast appointed on earth, till I come to the place prepared in heaven for all that love Thee: through the merits of JESUS CHRIST our LORD. Amen.

3. *On Returning to Sea.*

I again cast myself into Thy Arms, O gracious FATHER, embrace me for Thy mercy's sake, hold my life in Thy hands till Thou hast brought me to the *haven* where I would be; and thence conduct me to the *home* where I should be. There let me preserve the memory of Thy mercies, that Thou mayest continue the possessions of Thy goodness to me and mine, till Thou shalt be pleased to translate us from our earthly tabernacles to Thy everlasting habitations: through the merits of JESUS CHRIST, the blessed Purchaser of both, for which ever fit and prepare us by Thy grace, O GOD. Amen.

4. *A Prayer on Arriving at Home.*

O GOD, Who hast been with me in my going out and coming in; my Pilot by sea, and Guide by land; receive therefore the humble praises of my grateful soul most sensible of Thy goodness. And still, O LORD, bless me and mine, and let Thy HOLY SPIRIT so steer our course in the sea of this world, that we may escape those lusts which drown souls in perdition; and by the blessed guidance and assistance of Thy grace, arrive at last at the land of everlasting life, to live, and dwell, and love, and laud, adore and rejoice in Thee, and enjoy Thee for ever: by the merits of JESUS CHRIST our LORD. Amen.

5. *Thanksgiving for Deliverance from a Storm.*

O LORD, Thy Providence is above all perils, Thy power above all storms, Thy mercy above all sins. I have seen at once Thy greatness and goodness, O GOD. Thou wast my Anchor, and I am saved; Thou wast my Pilot, and I am preserved. When no hope but to perish for earth, then I had it, and am helped from heaven. Praised for ever be Thou, the GOD of my help! praised for ever, and in every way, be the GOD of my salvation: *Yea, as long as I live will I praise Thee in this manner.* For of Thy mercy, O LORD,

Thine infinite mercy it is, that I am preserved and live. **LORD**, let those dangers never depart from my mind, that Thy deliverance may never go out of my heart, but that for it I may ever be mindful and careful of Thee and Thy service, all the days of my life.

O let me keep with joy the memory of those waves that came over, but went off my head, as the great Passover of my life. And let Thy tempests call me to pray unto Thee, and praise Thee, the **GOD** of my life, and teach me to fear, obey, and trust, and serve Thee better everywhere as long as I live; through **JESUS CHRIST** our **LORD**. Amen.

CHAPTER V.

PRAYERS AND ACTS OF THE CHRISTIAN VIRTUES.

On Victory over one's Passions.

The whole life of man is one continual warfare. We must not cease one moment struggling with ourselves and attacking our passions. If we do not labour to conquer them, they will most surely deprive us of tranquillity in this life, and of happiness in the next. See then how important it is for you to know your evil inclinations, and to fight against them. S. Ignatius, in his book of Spiritual Exercise, prescribes the method of this combat, and gives at the same time effectual methods of breaking oneself of one's most inveterate habits. Is it, for example, anger and impatience to which you are most subject, and that you wish to correct yourself of: (and it will be the same with pride, evil speaking, impurity, &c.):—

1. Promise **GOD** sincerely, in the morning, to avoid impatience with all your might; foresee what may be to you an occasion of falling, and ask earnestly for grace not to fall thereby.

2. Keep a careful watch over yourself, especially in the hour of danger, and have recourse to **GOD** in prayer.

3. When you have been so unhappy as to fall, testify your sorrow for it immediately; punish yourself for it; and without being discouraged, make amends for your fault by an act of the contrary virtue.

4. Examine yourself towards mid-day and in the evening. Consider how often you have fallen; search out the cause thereof; humbly ask pardon of **GOD** for it; impose upon yourself

some discipline; form anew fresh resolutions, and persevere with courage in this necessary warfare, persuaded that GOD will at last bless your efforts to please Him. By this exercise, continued in for nearly twenty years, S. Francis de Sales, who was naturally quick and passionate, became the mildest of men. This method serves not only for the destruction of vices, but also for acquiring virtues, such as purity, patience, humility, detachment from the world, charity, &c.

1. *Prayer for Victory.*

O holy GOD, FATHER of mercies, Who hast created me only to serve Thee in the liberty of Thy children, do not suffer me to be any longer in subjection to the shameful law of my sinful passions. Help me, O my GOD, to escape from the slavery to which they have reduced me. Sustain me in the struggles in which I must engage against myself. Thou knowest, O LORD, both my weakness and the strength of the enemies which sway me. Thou, witness of my wretchedness, seest it at every moment; anger overcomes me, pride elates me, resentment provokes me, impurity endangers me, peevishness makes me intolerable, idleness makes me neglect my duties, self-love insinuates itself into the little good that I desire to do, and takes away the greater part of what I intend for Thee. What constraint, O my GOD, what servitude is this, for a soul, who, in spite of all, desires to love Thee, and to be wholly Thine. But I disown and detest heartily all these irregularities. I am grieved that I have so often given way to these passions: I am truly sorry for them, because they displease Thee, and because it is Thy infinite goodness that I have offended in yielding to them. Whatever it may cost me, I resolve henceforth no longer to listen to such dangerous suggestions. I will avoid sin, and resist my passions, the fatal sources of my sins. In Thy Name, O GOD Almighty, I will fight against the enemies, that so many others, with the aid of Thy grace, have so happily conquered. In Thy Name, also, I hope to be victorious, through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, now and for ever. Amen.

2. *For Purity of Soul and Body.*

O LORD GOD Almighty, Who hast created my soul, in Thy Likeness, do not suffer me ever to sully Thine Image. Thou

threatenest to destroy him who profaneth Thy holy temple. My body, LORD, is this sacred temple, in which the HOLY SPIRIT dwells by His grace, and which JESUS CHRIST sanctifies by His Presence in the Holy Communion. Do not suffer, then, O my GOD, in this temple, any of the abominations which Thou so abhorrest; do not permit anything to tarnish the purity of my soul and body. I know that Thy special grace is necessary for obtaining this precious virtue: therefore I have recourse to Thee, O GOD of virgins. How many, by Thy grace, have lived on earth as the angels live in heaven. They were weak like me; therefore my weakness need not discourage me. If Thou wilt vouchsafe, O GOD of strength, to sustain me as Thou sustainedst them, I can do all things, as they did, in Him Who strengthens me. Give me grace, O my GOD, to keep a strict and careful watch over myself, and to pray fervently, that the tempter, that enemy of Thy glory and my salvation, may never have any advantage over me. Grant that I may so control my imagination, guard all my senses, and resolutely withdraw myself from all occasions, that I may live in so great a horror of all that can sully me, and in such strictness and tenderness of conscience, that nothing may ever alter in me so excellent a virtue: through JESUS CHRIST, the LORD of Purity. Amen.

3. *For Patience.*

O my GOD, my only Refuge, and my whole Consolation in the troubles which every day cross my path, uphold me by the powerful aid of Thy grace, for I continually fall; my weakness and my impatience carry me away. Although I know that it is better to suffer on earth than to have pleasure; that it is necessary to suffer to be like unto Thee, my Divine SAVIOUR, Whose Life was all crosses and sorrows; although I am persuaded that impatience and anger only increase my troubles, instead of ameliorating them: and that by it I lose the fruit of my trials, devotion in my prayers, peace with every one and with myself; yet if Thou, O GOD, dost not support me, I give way to all my feelings, I yield to my ill humour, to the dislikes which afflict me, which embitter everything, and distress me. O my GOD, send me in these sad moments Thy consoling angel, or rather be

Thyself my Consoler. Sustain me by the consideration of the lasting joys which follow these transitory troubles. Animate me to suffer as those great saints, who have shown their patience in opprobrium, in bodily torments, in mental pains, in persecutions, in poverty, in loneliness. They have had more to endure than I; their troubles are ended, mine will pass away. Thou, O JESUS, crucified, wert their strength. Be also mine. I do not refuse suffering. I desire to suffer for Thee, and, if it is possible, with the same resignation as Thou didst. I abandon myself then to Thee, O my GOD, in the hope that after Thou hast aided me in bearing my cross a little time on earth, Thou wilt grant me eternal rest in heaven, for CHRIST'S sake. Amen.

4. *For Purity of Intention.*

Thou hast made us all for Thyself, O my GOD, and our heart can find no rest but in Thee. To Thee alone we should refer our thoughts, our desires, and all that we do. Thou hast taught us that the merit of our actions is inseparable from purity of intention; that all that we do for the esteem of men is lost to us. What motives, O LORD, for seeking Thy glory, for offering ourselves to Thee; in a word, for purifying the intention which directs us! But how far am I from fulfilling this duty as I ought! I seek the praise of men, and I forget Thy glory; too sensible of vain complacency in myself, I allow it to engross my soul in an insensible manner; and not only do I feel no sorrow at thus losing my good works, but I even find pleasure therein. Ah, LORD, rectify this by Thy grace. Direct, by Thy light, my intention, which is as the eye of my soul; purify it by the flame of Thy love, and then, according to Thy Word, all my conduct will be holy and acceptable. Keep me from vain-glory, by the thought of Thy judgments: make me fearful of being void and without fruit before Thee. I offer Thee from this moment all that I henceforth do—my undertakings, my conversations, my labour, my rest, all my days, every instant of my life. I offer Thee my heart, O JESUS, and I unite it to Thine; grant that I may be one with Thee, as the member with the Head, and that living in Thee, I may draw from this union the holiness of my intentions, the merit of my works, and perseverance in Thy love to the end. Amen.

5. *For Conformity to Jesus.*

O crucified JESU! hide me in Thy Wounded Side: cleanse me in that precious Blood streaming from Thy pierced Heart, and fill mine with Thy perfect love, that I may ever be seeking after Thee, my LORD, and my SAVIOUR. Conform my heart to Thee, that I may be Thine for ever, and may truly love all men in Thee and for Thee. O inflame my love, quicken my faith, rectify my intentions, strengthen my confidence in Thee, destroy all self-complacency, and establish me in all goodness and sanctity. So elevate my soul above all changes and accidents, that I may always realize Thy Divine Presence, and be so absorbed in Thy love, that no outward things may trouble me, no inferior cares entangle me, nor anything impede the sweet influences of Thy Divine grace. Hear me, O Lamb of GOD, and help me; and be Thou my comfort, during my earthly pilgrimage, and my sanctuary in the hour of death. Amen. Alleluia. Alleluia.

6. *For the Love of God.*

O GOD, the GOD of all goodness and all grace, Who art worthy of a greater love than we can either give or understand; fill my heart, I beseech Thee, with such love towards Thee, as may cast out all sloth and fear, that nothing may seem too hard for me to do or to suffer in obedience to Thee; and grant that by thus loving, I may become daily more like unto Thee, and finally obtain the crown of life, which Thou hast promised to those that love Thee; through JESUS CHRIST our LORD. Amen.

7. *Acts of Virtue.*

To be said not only when we take sensible delight in them, but in seasons of dryness and desolation of spirit.

Acts of Love towards Jesus.

1. O Blessed JESU, King of all beauty and glory; I desire no inheritance beside Thee. O JESU, my desired Good, permit me not to love anything above Thee, and all other things only for Thee. Amen.

2. O most watchful LORD, and keeper of my soul, take now possession of this heart, created for Thee, and fill it with Thy love, that I may ever sigh after Thee, upon Whom depends all my good. Amen.

3. Gracious JESU, to Thee I consecrate my heart, that I may rejoice only in loving Thine infinite Majesty.

4. O Life of my life, more beautiful than all created beauty, inflame me with earnest desires after Thine eternal Beauty. Amen.

5. O GOD of love, what do I desire in heaven or earth beside Thee, the supreme Object of my affections and desires? Come, O Blessed LORD, and take full possession of my heart and soul, transform me into Thy love, and conform me to Thy will. Let Thy will be the only desire of my heart, and Thy love the life of my soul. Amen.

6. O LORD, Who hast created and redeemed me, and hast drawn me a thousand times from the jaws of hell, grant that I may love Thee in my inmost soul. May my whole spirit, and body, and my whole life praise Thee, O LORD, that I may be an acceptable sacrifice to Thee every moment, in which I enjoy the gifts of Thy compassion. I desire to be filled with Thee. I hold to Thee. I thirst after Thee. O possess my inmost soul without spot; for a clean habitation is alone fit for Thee, the pure and holy LORD. Amen.

Acts of Love towards our Neighbour.

1. O most merciful LORD, I beseech Thine infinite goodness, so to enlighten the hearts of all sinners, that they may come to true penitence for their sins, and earnestly seek Thee, Who art the only good of their souls. Amen.

2. I beseech Thee, Blessed JESU, that all who are blinded by heresy and schism, may be brought into the fold of Thy holy Church.

3. Draw unto Thyself, O holy and gracious JESU, all who are drowned in the lusts of the flesh.

4. I beseech Thee, O LORD, by the bowels of Thy infinite compassion, that all such as now seek after ambition and worldly dignity, may turn all their affections to the love of Thee. Amen.

5. O most Mighty, King of kings, grant, I beseech Thee, that our Queen may so live, and reign upon earth, that after death she may live and reign eternally with Thee. Amen.

6. So enlighten her, that she may always do that which is most to Thy glory.

7. Forgive, O loving SAVIOUR, all who hate or persecute

me, and grant that they may so love Thee in this life, that after death they may ever enjoy Thee in heaven. Amen.

Acts of Hope.

1. O most merciful LORD, and my GOD, I firmly hope, through Thy mercy, to obtain eternal life.

2. Although in every moment, merciful SAVIOUR, I am guilty of many imperfections, yet I hope, by Thy gracious assistance, to fulfil Thy commandments. If I were guilty of all the sins and enormous crimes which have been committed, yet would I not despair of Thy mercy.

3. I hope most firmly, O SON of GOD, and my Redeemer, by means of the blessed Sacrament, and the merits of Thy Passion, to come to the enjoyment of eternal life.

4. O LORD of infinite mercy, as no sinner ever called upon Thee to whom Thou didst not show mercy; so, although my sins are great, I hope Thou wilt have mercy upon me, now calling upon Thee with all my heart.

Acts of Faith, &c.

1. My LORD and Creator, I believe, undoubtedly, the Blessed Trinity, Three Divine Persons and One Essence, One Only GOD, most high, most mighty, most glorious; and all the other articles, which the Catholic Church believes.

2. Blessed LORD, I believe most faithfully, that Thy true Body and Blood is really present in the Blessed Sacrament of the Altar; which I will confess in the midst of the fire.

3. I believe, my LORD and SAVIOUR JESUS CHRIST, that Thou art perfect GOD and Man, in One only Person; for which truth I am prepared to suffer even unto death.

Of Obedience. O most faithful LORD, as Thou dost declare Thy will to me through my superiors, Whom Thou hast placed over me, I resolve to obey readily for Thy sake.

Of Contrition. O most merciful LORD, I abhor all my sins, for love to Thee; suffer me not to offend Thee any more.

O gracious JESU, I renounce all my sins, which are so displeasing to Thee; O cancel them in thy Blood.

Of Abstinence. Grant, Blessed JESU, that I may never seek

after exquisite dishes to please my palate, but only after such as are sufficient to satisfy and strengthen me. May I chasten my body with fasting, and be conformed, and well-pleasing to Thee.

Of Humility. O most humble JESU, I confess that I am vile and unworthy. O most meek and merciful LORD, there is no man more ungrateful or faithless than I.

How many vile and abandoned persons, O LORD, would have served Thee far better than I do, if they had enjoyed the grace and favour Thou hast bestowed on me.

Preserve me, gracious LORD, from seeking after greatness or honour, of which I am altogether unworthy.

Of Patience. O most patient LORD JESUS, I firmly resolve cheerfully to endure whatsoever troubles and pains may be imposed upon me by persecutors.

If troubles befall me for Thy faith, help me, sweet JESU, to bear them with patience and courage, for love of Thee.

O most loving JESU, give me grace to bear all infirmities, sickness, and sorrows, with patience, for love of Thee. Amen.

Of Silence. O LORD, keep the door of my lips, that I offend not with my tongue.

Grant, gracious SAVIOUR, that I may so diligently keep my tongue, that no word may escape from me which is not profitable to my neighbour.

Of Gratitude. O most gracious LORD, I render Thee infinite thanks for all Thy mercies and benefits, which of Thy goodness Thou hast bestowed upon me.

How can I repay my infinite obligations to Thee for all the good thoughts and works which Thy Divine mercy has put into my heart?

Of Perseverance. O JESU, my LORD and SAVIOUR, I most ardently desire to gain the love of S. John, the zeal of S. Paul, the patience of Job, and the contrition and tears for my sins that Mary Magdalene had, that I may serve and please Thee better.

O LORD, let nothing separate me from Thee, and the unity of the Catholic Church, that I may faithfully serve Thee now and evermore. Amen.

8. LITANY OF CHRISTIAN VIRTUES (*from Holy Scripture.*)

O GOD the FATHER, of
heaven,

Have mercy upon me.

O GOD the SON, Redeemer
of the world,

Have mercy, &c.

O GOD the HOLY GHOST,
Sanctifier of the elect,

Have mercy, &c.

O Blessed and Glorious
Trinity, One God,

Have mercy, &c.

O LORD, just and good,
the Rewarder of all them
that diligently seek Thee,

Have mercy, &c.

O GOD, Who didst create
our first parents in Thine
own Image, in innocence and
holiness, and didst accept the
offering of righteous Abel,
save Noah from the flood,
and just Lot from the des-
truction of Sodom,

Have mercy, &c.

Thou Who didst give the
promise to faithful Abraham,
deliveredst Jacob, and gav-
est a prosperous end to pa-
tient Job,

Have mercy, &c.

Who didst reward the
chastity and meekness of Jo-
seph with rule over Egypt,
and choose the meek Moses to
rule over Thy people, and faith-
ful, constant Joshua to lead
them to the promised land,

Have mercy, &c.

Who gavest the Priesthood
to the sons of Levi for their
zeal and courage in avenging
Thine honour, and deliveredst
the zealous Elijah from all
his troubles, by taking him
up to heaven,

Have mercy, &c.

Who didst set Samuel, a
lover of justice and hater of
bribes, to judge Thy people,

Have mercy, &c.

Who didst exalt David,
the man after Thine own
heart, to the throne of Israel,
and adorn Solomon with won-
drous wisdom, and many
other gifts,

Have mercy, &c.

Who didst adorn the
temperate and holy Daniel
with wisdom, abstinence, and
beauty,

Have mercy, &c.

Who didst choose the Bles-
sed Virgin Mary, adorned
with chastity, humility, and
obedience, to be the Mother
of Thy SON,

Have mercy, &c.

Who didst send Thine
Only-Begotten SON into the
world to be the pattern of
all holiness, that we should
follow His example,

Have mercy, &c.

Who hast delivered us from
darkness into Thy marvellous
light, from the power of Satan

unto Thyself, giving us remission of sins, and inheritance among Thy saints,

Have mercy, &c.

Be merciful and help us,
O LORD.

Be merciful, and grant unto us, O LORD, the graces of humility and patience, poverty of spirit, meekness, longsuffering, and obedience to those set over us.

A quiet and thankful mind, contented with our condition in life, true peace, and joy in the HOLY GHOST,

Grant unto us, O Lord.

Temperance and modesty, sobriety and chastity, true love of Thee and of our neighbours, a humble opinion of ourselves and the things of this world, bounty and compassion towards others,

Grant unto us, &c.

Diligence and watchfulness, hungering and thirsting after holiness, zeal and fervour of spirit in Thy cause, and Christian fortitude and patience unto the end,

Grant unto us, &c.

PART II.

We sinners, beseech Thee to hear us.

That being reconciled to Thee by the death of Thy SON, we may be presented holy, unspotted and unblamable before Thee, that we

may walk worthy of our Christian calling, being fruitful in every good word and work, increasing in the knowledge of GOD,

We beseech, &c.

That whatsoever we do in word or deed, we may do all to Thy glory, and not receive Thy grace in vain,

We beseech, &c.

That we may always sanctify the LORD GOD in our hearts, and seek not our own, but the things of CHRIST,

We beseech, &c.

That looking up to JESUS, Who suffered for us, we may not be weary and faint in our minds, but considering His example, and the conversations of the saints, may imitate their faith and patience,

We beseech, &c.

That as the soldiers and baptized servants of CHRIST, we may not entangle ourselves unduly in the affairs of this life, but having food and raiment, be therewith content,

We beseech, &c.

That we may forbear one another in love, striving to keep the unity of the Spirit in the bond of peace; that bearing one another's burdens, we may fulfil the law of CHRIST; that being strengthened in all virtue, through the power of Thy grace, we

may give thanks to Thee for all things,

We beseech, &c.

That waiting for the coming of our LORD JESUS CHRIST, we may be found in Him pure and unspotted, that we may receive the end of our faith, even the salvation of our souls,

We beseech, &c.

O Lamb of GOD, that takest away the sins of the world,

Increase our faith.

O Lamb of GOD, that takest away the sins of the world,

Confirm our hope.

O Lamb of GOD, that takest away the sins of the world,

Kindle our charity.

O CHRIST, hear us.

LORD, have mercy upon us.

CHRIST, have mercy, &c.

LORD, have mercy, &c.

Our FATHER, &c.

Let us pray.

O GOD, Who makest all things to work together for good to them that love Thee, pour into our hearts such steadfast love to Thee, that our longings, which by Thy inspiration we conceive, may not be turned aside by any temptation. Inflame, O LORD, our hearts and reins with the fire of Thy HOLY SPIRIT, that we may serve Thee with a chaste body, and please Thee with a clean heart. Amen.

O GOD, Who, by the endurance of Thy Only-Begotten, hast bruised the pride of the old enemy; grant to us, we beseech Thee, worthily to call to mind what He lovingly endured for us; so that, by His example, we may patiently bear our adversities. We humbly beseech Thee, graciously to protect, with Thy heavenly aid, us Thy servants, who lean only on Thy mercy, and to keep us with Thy continual defence; that no temptation may ever separate us from Thee, but that running unwearied the race of virtue, we may at length receive the prize, through our LORD. Amen.

CHAPTER VI.

The Jesus Psalter.

*One of these Petitions may be said each day during
CHRISTMAS, and the Octave of EPIPHANY.*

“There is none other name under heaven given among men whereby we must be saved.” (Acts iv. 12.)

This Psalter consists of fifteen Petitions; and the glorious Name of JESUS is repeated three times before each of them.

1. The first petition is for mercy; 2, for help to overcome sin; 3, spiritual strength; 4, comfort; 5, constancy; 6, spiritual wisdom; 7, the fear of GOD; 8, the love of GOD; 9 and 10, on death; 11, against evil company; 12, for help; 13, for perseverance; 14, to fix the mind on GOD; 15, holy living.

It may be said either all at once or at three different times, according to the person's devotion or leisure; or each petition may be added to other Devotions, inasmuch as this Sacred Name is not to be repeated hastily, but with great reverence and attention.

PART I.

Begin by devoutly bowing at the adorable Name of JESUS, saying:

“At the Name of JESUS every knee shall bow, of things in heaven, on earth, and under the earth; and every tongue shall confess that JESUS CHRIST is LORD to the glory of GOD the FATHER.” (Phil. ii. 10, 11.)

FIRST PETITION.

JESUS, }
JESUS, } *have mercy on me.*
JESUS, }

JESUS! have mercy on me. O GOD of compassion! forgive the many and great offences I have committed in Thy sight.

Many have been the follies of my life; and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear JESUS! for I am weak. O LORD, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of Thy crea-

tures, which may divert my eyes from continually looking up to Thee.

Grant me grace henceforth, for the love of Thee, to hate sin, and out of a just esteem of Thee, to despise all worldly vanities.

Have mercy on all sinners, O JESUS! I beseech Thee. Turn their vices into virtues; and, making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

O blessed Trinity, One eternal GOD! have mercy on me.

Glory be, &c.

Our FATHER, &c.

SECOND.

JESUS, }
JESUS, } *help me.*
JESUS, }

JESUS! help me to overcome all temptation to sin, and the malice of my spiritual enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to Thee:

To resist and repress the motions of my flesh to sloth, gluttony, and impurity:

To render my heart enamoured of virtue, and inflamed with desires of Thy glorious Presence.

Help me to live a peaceful and pious life, to Thy honour, O JESUS! my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Our FATHER, &c.

THIRD.

JESUS, }
JESUS, } *strengthen me.*
JESUS, }

JESUS! strengthen me in soul and body, to please Thee in executing such works of piety as may bring me to Thy everlasting joy and felicity.

Grant to me a firm purpose, most merciful SAVIOUR! to reform my life, and make amends for those years which I have misspent, to Thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to Thy will, and ready, for Thy love, to perform all the works of mercy.

Grant me the gifts of the HOLY GHOST, which, through a virtuous life, and a devout frequenting of the most holy Sacrament, may at length bring me through Thy mercy, to Thy heavenly kingdom.

Have mercy on all sinners, &c.

Our FATHER, &c.

FOURTH.

JESUS, }
JESUS, } *comfort me.*
JESUS, }

JESUS! comfort me, and give me grace to place my chief joy and felicity in Thee.

Send me heavenly meditations, spiritual refreshments, and fervent desires of Thy glory. Ravish my soul with the contemplations of heaven, where I shall everlastingly dwell with Thee.

Bring often to my remembrance Thy unspeakable goodness, Thy gifts, and the great kindness which Thou hast shown to me.

And when Thou bringest to my mind the sad remembrance of my sins, whereby I have so wickedly offended Thee, comfort me with the assurance of obtaining Thy grace, giving me the spirit of perfect repentance, purging away my guilt, and preparing me for Thy kingdom.

Have mercy on all sinners, &c.

Our FATHER, &c.

FIFTH.

JESUS, }
JESUS, } *make me constant.*
JESUS, }

JESUS! make me constant in faith, hope, and charity! giving me perseverance in all virtue, and resolution never to offend Thee.

Let the memory of Thy Passion, and of those bitter pains Thou hast suffered for me, strengthen my patience, and refresh me in all tribulation and adversity.

Make me always hold fast the doctrines of Thy Holy Catholic Church; and to be a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no

temptation of the flesh, or fraud of the devil, shake my heart—my heart, which has for ever set up its rest in Thee, and resolved to give up all for Thy eternal reward.

Have mercy on all sinners, I beseech Thee, O JESUS! Turn their vices into virtues; and, making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

O blessed Trinity, One Eternal GOD! have mercy on me.

Our LORD JESUS CHRIST “humbled Himself, and became obedient unto death, even the death of the Cross.” (Phil. ii. 8.)

Hear these my petitions, O most merciful SAVIOUR, and grant me Thy grace so frequently to repeat and consider them, that they may prove easy steps, by which my soul may mount to the knowledge, love, and performance of my duty to Thee and my neighbour, through the whole course of my life. Amen.

Our FATHER, &c.

I believe in GOD, &c.

Glory be, &c.

PART II.

Begin as before, saying :

At the Name of JESUS every knee shall bow, &c.

SIXTH.

JESUS, }
JESUS, } *enlighten me with spiritual wisdom.*
JESUS, }

JESUS! enlighten me with spiritual wisdom to know Thy goodness, and all those things which are most acceptable to Thee.

Grant me a clear apprehension of my only good, and discretion and zeal to follow it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of Thy glorious Majesty.

Permit me not, dear LORD, to return to those sins for which I have been sorry, and which I have confessed with sorrow.

Have mercy on all sinners, O JESUS!

O blessed Trinity, One Eternal GOD ! have mercy on me.
Our FATHER, &c.

SEVENTH.

JESUS, }
JESUS, } *grant me grace to fear Thee.*
JESUS, }

JESUS ! grant me grace inwardly to fear Thee, and to avoid all occasions of offending Thee.

Let the threats of the torments which shall befall sinners, the fear of losing Thy love, and Thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return soon to repentance ; lest, through Thy anger, the dreadful sentence of endless death and damnation fall upon me.

May Thy merits and mercy, O my SAVIOUR ! ever be between Thy avenging justice and my poor soul.

Enable me, O my GOD ! to work out my salvation with fear and trembling ; and may the apprehensions of Thy secret judgments render me a more humble and diligent suitor at the throne of grace.

Have mercy on all sinners, &c.

Our FATHER, &c.

EIGHTH.

JESUS, }
JESUS, } *grant me grace truly to love Thee.*
JESUS, }

JESUS ! grant me grace truly to love Thee for Thy infinite goodness, and those great benefits I have received, and hope ever to receive from Thee.

Let the remembrance of Thy kindness and patience conquer the malice and evil inclinations of my perverse nature.

Let the consideration of my many deliverances, and Thy gracious calls, and continual protection through life, make me ashamed of my ingratitude.

And what dost Thou require of me for all Thy mercies, but to love Thee ? And why dost Thou require it, but because Thou art my only Good ?

O my dear LORD ! my whole life shall be nothing but a

desire of Thee; and, because I now truly love Thee, I will most diligently keep Thy commandments.

Have mercy on all sinners, &c.

Our FATHER, &c.

NINTH.

JESUS, }

JESUS, } *grant me grace to remember my death.*

JESUS, }

JESUS! grant me grace always to remember my death, and the great account I am then to render; that so my soul, being always well disposed, may depart from this world in Thy grace.

Then, dear JESUS! remember Thy mercy, and turn not Thy face away from me, because of my offences. Secure me against the terrors of that day, by causing me now to die daily to earthly things, and to have my conversation continually in heaven.

Let the remembrance of Thy Death teach me how to esteem life; and the memory of Thy Resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c.

Our FATHER, &c.

TENTH.

JESUS, }

JESUS, } *purge me here before I die.*

JESUS, }

JESUS! purge me here, and vouchsafe to grant me those merciful crosses and afflictions which Thou seest necessary for withdrawing my affections from all things here below.

Since none can see Thee that loves anything but for Thy sake, suffer not my heart to find any rest here, but in seeking after Thee.

Too bitter, alas, will be the anguish of a soul which is separated from Thee, clogged with the heavy chains of sin.

Here then, O SAVIOUR, keep me continually mortified to this world, that, being cleansed thoroughly by the fire of Thy love, I may immediately pass from hence into Thy everlasting possessions.

Have mercy on all sinners, O JESUS, I beseech Thee.

Turn their vices into virtues; and, making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

O blessed Trinity, One Eternal GOD! have mercy on me.

Our LORD JESUS CHRIST "humbled Himself, and became obedient unto death, even the death of the Cross." (Phil. ii. 8.)

Hear these my petitions, &c.

Our FATHER, &c.

I believe in GOD, &c.

PART III.

Begin as before, saying :

At the Name of JESUS every knee shall bow, &c.

ELEVENTH

JESUS, }
JESUS, } *grant me grace to avoid evil company.*
JESUS, }

JESUS! grant me grace to avoid evil company; or, if I chance to come among such, I beseech Thee by the merits of Thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed LORD! to remember always with dread, that Thou art present, Who wilt take an account of all our words and actions, and judge us according to them.

How then dare I converse with slanderers, liars, drunkards, or swearers, or with those whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, holy JESUS, all inordinate affection for carnal pleasure, and the delight of taste; granting me the grace to avoid such company as would excite the fire of those unruly appetites.

May Thy power defend, Thy wisdom direct, Thy Fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of Angels hereafter.

Have mercy on all sinners, &c.

Our FATHER, &c.

TWELFTH.

JESUS, }
 JESUS, } *grant me grace to call on Thee for help.*
 JESUS, }

JESUS! grant me grace in all my necessities, to call on Thee for help, faithfully remembering Thy Death and Resurrection for me.

Wilt Thou be deaf to my cries, Who wouldst lay down Thy life for my ransom? Or, canst Thou not save me, Who couldst take it up again for my crown?

Whom have I in heaven but Thee, O JESUS, Whose blessed Mouth has pronounced, "*Call upon Me in the day of trouble, I will deliver thee?*"

Thou art my sure Rock of defence against all enemies. Thou art my ready grace, able to strengthen me to fight and conquer.

Therefore in all my sufferings, weaknesses, and temptations, I will confidently call on Thee. Hear me, O my JESUS! and when Thou hearest, have mercy.

Have mercy on all sinners, &c.

Our FATHER, &c.

THIRTEENTH.

JESUS, }
 JESUS, } *make me to persevere in virtue.*
 JESUS, }

JESUS, make me to persevere in virtue and a good life, and never give over Thy service, till Thou bringest me to my reward in Thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O LORD, both my soul and body.

Is life anything but a pilgrimage on earth towards the new Jerusalem, to which he that sits down, or turns out of his way, can never arrive?

O JESUS, make me always consider Thy blessed example: through how many and great pains, and how little pleasure, Thou didst press on to a bitter death; because it is the way to a glorious resurrection.

Make me, O my Redeemer, seriously ponder those severe

words of Thine, *he only that perseveres to the end shall be saved.*

Have mercy on all sinners, &c.

Our FATHER, &c.

FOURTEENTH.

JESUS, }
JESUS, } *grant me grace to fix my mind on Thee.*
JESUS, }

JESUS! grant me grace to fix my mind on Thee, especially in time of prayer, when I directly converse with Thee.

Stop the fancies of my wandering mind, the desires of my unstable heart; repress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on Thee as my Deliverer from all the evils I have escaped, and as my Benefactor for all the good I have ever received, or can hope for.

I shall see that Thou art Thyself my only Good, and that all other things are but means ordained by Thee to make me fix my mind on Thee, to make me love Thee more and more; and by loving Thee, to be eternally happy.

O Beloved of my soul! take up all my thoughts here; that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold Thee Face to face, in Thy glory, for ever.

Have mercy on all sinners, &c.

Our FATHER, &c.

FIFTEENTH.

JESUS, }
JESUS, } *give me grace to order my life with reference to*
JESUS, } *my eternal welfare.*

JESUS! give me grace to order my life with reference to my eternal welfare, heartily intending, and wisely designing all the operations of my body and soul, for obtaining the reward of Thy infinite bliss, and eternal felicity.

For, what else is this world, but a school to instruct souls, and fit them for the other? and how are they fitted, but by an eager desire of enjoying God, their only End?

Break my froward spirit, O JESUS! make it humble and obedient. Grant me grace to depart hence with a contempt

of this world, and a heart filled with joy at my hope of going to Thee.

Let the memory of Thy Passion make me cheerfully undergo all temptations or sufferings here, for Thy love; while my soul breathes after that blissful life and immortal glory, which Thou hast ordained in heaven for Thy servants.

O JESUS! let me frequently and attentively consider that whatsoever I gain, if I lose Thee, all is lost; and whatsoever I lose, if I gain Thee, all is gained.

Have mercy on all sinners, &c.

Our LORD JESUS CHRIST "humbled Himself, and became obedient unto death, even the death of the Cross." (Phil. ii. 8.)

Hear these my petitions, &c.

Our FATHER, &c.

I believe in GOD, &c.

CHAPTER VII.

Holy Matrimony.¹

The holy state of Matrimony was in the beginning of the world instituted by the Almighty, and under the law of nature had a particular blessing annexed to it. "*God created man in His own Image: male and female created He them. And God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth.*" "*And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be ONE FLESH.*"² So close

¹ Until the passing of the Divorce Bill, the Law of England relating to Holy Matrimony was in strict accordance with the Law of GOD; but, alas! it is so no longer. The passing of this hateful Law is the vilest blot on the page of our country's history, and every Christian should pray to GOD unceasingly to pardon this offence against Him, and not to visit our sins; and we should never rest until this great evil is blotted out of our statute book.

² "The history of the institution of marriage, and this exaltation of it into a type of CHRIST's eternal union with the Church, (so much dwelt on in some books of the Old Testament) would teach us clearly, that no divorce, *save by death*, was originally contemplated in the

and dear was the union divinely cemented between them. Under the Mosaic Law, the Almighty more distinctly announced its dignity and obligations. Thus by Divine institution, Marriage was made the first and closest of human relationships. Afterwards, under the Christian Dispensation, our Divine Redeemer sanctified it still more, and bestowed upon it higher and holier dignity, in making it a type of His own indissoluble union with His Bride, the Church.

Holy Matrimony was instituted by JESUS CHRIST, in order to bestow on those who enter into the married state, a particular grace, to enable them to discharge all the duties required of them: To enable them to live together in union, peace, and love: To ennoble and purify that natural affection, which, founded on virtue, and sanctioned by religion, can also constitute the happiness of a married life: To correct the inconstancy of the human heart: To soften down the asperities of temper, and enable each party to bear with the other's defects, with the same indulgence as if they were their own: To cause them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire: give grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state; for there is an innocence and purity as necessary in a married, as in a single life: And moreover to give them grace to discharge well that most important duty of training up their children in

Divine mind; and this is further incontestably proved by CHRIST in the language of the text—'Have ye not read, that He which made them at the beginning,' (He, that is, who designed what they should be and do, and has an indisputable right to exercise His will) 'made them male and female,' (male and female man, this means—imperfect parts of one being—'*man*') and joined them together, 'and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.'

"This, brethren, is CHRIST the WORD's answer to the question of the Pharisees, 'Whether it is lawful for a man to put away his wife for every cause.' He refers His inquirers immediately to the original institution of marriage as a sufficient answer, and, quoting the words then used by the Creator Himself, or dictated by His inspiration, expressive of the most entire and permanent union required between a man and his wife—words which He says make them no longer 'twain, but one flesh'—He adds His own absolute, peremptory, and unqualified decree, 'What therefore God has joined together, let not man put asunder.' In this sentence, observe, He makes no exception; He allows neither adultery nor any other cause, as a justification of a breach of His prohibition. He positively forbids every human being to dissolve a union, which, as He shows, THE ALMIGHTY DESIGNED TO BE INDISSOLUBLE."

the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

Therefore they who intend to enter into this state, ought to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

1. They ought, by fervent and devout prayer, to implore the Divine assistance, to guide them in their choice of a proper person; for on the prudent choice which they make will very much depend their happiness both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

2. They ought to enter into this holy state with the pure intention of promoting the honour and glory of God, and the sanctification of their own souls; and not merely from any earthly motive, or sensual gratifications.

3. They ought, moreover, to select a person of their own Religion, for experience shows, that a want of union in religion between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children.

4. Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union; and parents are in duty bound to prevent too great an intimacy between their children and relations, within the prohibited degrees of kindred.

5. They who intend to marry ought to ask the advice of their parents or guardians, &c.

6. Those who keep company with a view to marriage, should be careful never to take or allow undue familiarities, for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

7. It is also advisable some time previous to their marriage, to inform their clergyman of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they purpose to enter.

8. The Church, ever solicitous for the welfare of her children, would have them before their marriage to receive with devotion the Holy Communion.

9. At the time of the marriage, they ought with the greatest decorum and reverence to approach the altar, where, in the presence of God and His Church they are about to enter into a solemn contract and engagement not to be broken but by death,

and receive the benediction of God's minister with humble and sincere devotion.

10. When the married couple leave the church, they ought to carry with them feelings of respect for the Holy Sacrament which they have received, and of gratitude to God for His mercies. They should spend the day in such a manner, as not to lose the blessings which they received in the morning. They ought to celebrate their marriage in the fear of the LORD, and strive to conduct themselves with as much sanctity and decorum, as if JESUS CHRIST were a guest among them, as He was at the marriage feast at Cana. They should be particularly careful not to profane the day of their marriage by dissipation or intemperance, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

11. They ought frequently to reflect on their duties and obligations as inculcated in the Word of God. And it would be very useful to read over the *Marriage Service* on each anniversary of the wedding, to recall the solemn nature of the married state.

"All ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the Holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands," &c. *See Exhortation at the end of the Marriage Service.*

1. *Prayer for a Married Man.*

O gracious FATHER, Maker and Preserver of heaven and earth, Who in the beginning didst institute and sanctify the holy estate of matrimony, as a type of the mystical union of the Church with our SAVIOUR CHRIST, Who, when on earth, did honour marriage, with His first miracle; and hast appointed it also for a means whereby mankind is propagated, for a remedy to avoid unlawful lust, and for the mutual comfort and consolation of Thy children; I humbly entreat Thee to give me the assistance of Thy Divine grace, that I may live according to Thy commandments with my wife, whom Thou hast given me for my help and comfort in this world. Mortify in me all unclean and fleshly lusts; let not the heat of unlawful concupiscence take hold of me, but make me to be fully pleased and satisfied with her love, and to love her as CHRIST loved His Church, to cherish and comfort her as my own body, and to have as great a care of her health, as of my own. Grant that we may live in peace,

without debate ; in unity, without discord ; like members of one body, equally desirous to praise Thy holy Name. And give us, O LORD, discreet hearts, and understanding minds, to bring up our children in Thy faith and fear, in a religious, honest, and civil manner. Give them obedient hearts to Thee and to Thy commandments, and to all that Thou requirest of them to be performed, in duty, towards their parents. Keep them from those who are ready to seduce them ; and so lead them in Thy faith, fear, and knowledge, that they prove not a curse, but a blessing unto us ; and thereby attain to that blessing which Thou hast promised to those who honour and obey their parents. Grant, likewise, O LORD, that I may guide and instruct the family which is under me in Thy fear : and in an honest and careful manner, provide as well for their bodies as their souls. And give them the like grace, O LORD, to perform their duties in fear and obedience, not as eye-servants, but in simplicity of heart, as in Thy sight. And give us, O LORD, a competency of estate, to maintain ourselves, children, and family, according to that rank of calling wherein Thou, of Thy goodness, hast placed us, without excess, riot, or vainglory, and in singleness and pureness of heart ; with all humility relying upon Thy blessed will, Who knowest better than we ourselves what is needful for us. Grant this, O LORD, for JESUS CHRIST'S sake ; to Whom with Thee, and the HOLY GHOST, be all honour and glory, now and for ever. Amen.

2. For a Married Woman.

O merciful and loving LORD GOD, Who in the beginning didst take Eve out of the side of Adam, and give her to him as a helper ; I give Thee humble thanks, that Thou hast vouchsafed to call me to the honourable state of matrimony. Give me grace, O LORD, that I may lead a life worthy thereof ; that I may love my husband with a pure and chaste love, acknowledge him for my head, and truly reverence and obey him in all good things ; that thereby I may please him, and live happily and quietly with him. Help me, O LORD, that I may, under him, prudently and discreetly guide and govern his household and family ; and carefully look, that nothing be either carelessly wasted, or wickedly done in my house. Fit me with those good graces which the wise man de-

scribeth in a good woman, and S. Peter in holy and sanctified matrons. Give me such a care concerning the education of my children, that I may live to see them prosper in this world, and afterwards be received with them to Thy eternal kingdom; through JESUS CHRIST our LORD. Amen.

3. *For a Husband or Wife.*

O GOD, Who, after other things set in order, didst appoint that out of man created after Thine Image and similitude, woman should take her beginning; and, knitting them together, didst teach that *it should never be lawful to put asunder those whom Thou by matrimony hast made one*; look graciously upon me and my dear wife (or husband;) give unto us high and reverent thoughts of this sacred ordinance; of the ends for which it was appointed; of the *irrevocable nature of the vow it seals*; of the sanctified blessings annexed to its faithful observance; and of the dignity which belongs to it, as a type of the mystical union that is betwixt CHRIST and His Church. Give me grace both faithfully to accept its blessings, and carefully fulfil its duties. I beseech Thee continually to bless our union, and enable us to live together in peace and love, in the faithful discharge of all our duties to Thee and to each other. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which Thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclinations in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget Thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with Thee, through JESUS CHRIST. Amen.

4. *Prayers for their Children.*

O FATHER of mankind, Who hast given unto me these my children, and committed them to my charge, to bring up for Thee, and to prepare them for everlasting life; assist me with Thy heavenly grace, that I may be able to fulfil this

most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear. Make me to be gentle, yet firm; considerate and watchful; and deliver me equally from the weakness of indulgence and excess of severity; and grant that both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last, I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where Thou, O FATHER, with JESUS, Thy only-begotten SON, in the unity of the HOLY GHOST, livest and reignest One GOD, for ever and ever. Amen.

O heavenly FATHER, I commend my children unto Thee. Be Thou their GOD and FATHER, and mercifully supply whatever is wanting in me, through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without, and deliver them from the secret snares of the enemy. Pour Thy grace into their hearts, and confirm and multiply in them the gifts of Thy HOLY SPIRIT, that they may daily grow in grace, and in the knowledge of our LORD JESUS CHRIST; and so faithfully serving Thee here, may come to rejoice before Thee hereafter; through the merits of the same our LORD JESUS CHRIST, Who with Thee and the HOLY GHOST, liveth and reigneth. Amen.—*Golden Manual.*

5. *Another.*

O LORD JESUS CHRIST, Who hast redeemed us and all the sons of Thy holy Church with Thy most precious Blood; visit and quicken, I humbly beseech Thee, *our* dear children, Whom Thou, by holy baptism, hast made members of Thee, their Head and SAVIOUR, and united unto Thy family. And as Thou hast thus brought them into Thy fold, so do Thou help them by Thy right hand; count them with Thy lambs, govern them by Thy love, direct them in Thy way. Make them reverent and holy; teachable and observant of all heavenly precepts; temperate and chaste in their lives; dutiful and loving towards their parents; gentle, patient, and courteous to all. So, LORD, do Thou adorn them with the graces of Thy Spirit, assist them with Thy tender compassion, and sanctify them by Thy truth, that they may

grow up in Thy holy ways, and render acceptable praise and adoration to Thee, with Thy FATHER and the HOLY GHOST, world without end. Amen.

6. *A Wife's Prayer in behalf of a Vicious Husband.*

O Eternal FATHER, Thou Preserver of men, Thou great Lover of souls, Who didst send Thy Holy SON to die, that mankind might be redeemed, and sin might be destroyed: Thou knowest how intolerable a thing it is that a soul should, to eternal ages, be encircled by Thy wrath and indignation: and, therefore, dost love to do miracles of mercy, because Thou lovest not that a sinner should perish: LORD, look down in mercy upon my husband; snatch him from destruction, suffer him not to perish in his sins; but open his eyes with the light of Thy Word and Thy Spirit, that he may see his danger, that he may behold the deformity of his sins, [the injuriousness of his actions, the folly of his pleasures,¹] the iniquity of his vows.

Cleanse his hands and heart from all unrighteousness [from blood-guiltiness, violence, cruelty,] O LORD, and purify his soul and body from all impurity, [from all intemperance, from the violence and fury of passion,] giving him a perfect repentance and a perfect pardon: and be pleased to remember the sufferings of Thy handmaid, not that he may receive evil, but that I may find good from Thy gracious hands, in the day of recompense, through JESUS CHRIST our LORD. Amen.

7. *For Fruitfulness.*

O most gracious and eternal GOD, FATHER and LORD of all creatures, Thou didst sanctify marriage in the state of innocence, in the dwellings of Paradise, and didst design it for the production of mankind, and didst give it as one of the first blessings of mankind. O be pleased to look upon Thy handmaid who waits for Thy mercy, and humbly begs of Thy infinite goodness to make me partaker of that blessing which Thou didst design to the sons and daughters of Adam. Thou, O GOD, hast the keys of heaven and hell, of rain and providence, of the womb and the grave; O let

¹ Or other offences against God, as the case may be.

not Thy servant feel the curse of dry breasts and a barren womb ; but make me a joyful mother of children, that Thy handmaid may serve Thee in increasing the number of Thy redeemed ones, and may minister blessings to this family into which Thou hast adopted me, and may bring comfort to my dear husband, whom do Thou bless and love, and sanctify for ever ; through JESUS CHRIST. Amen.

8. *To be used during Pregnancy.*

Almighty GOD, the FATHER of all mercy and comfort, of Whose only gift it is that the womb becometh fruitful, graciously behold me, Thine humble and unworthy handmaid, that as by Thy good Providence I have conceived a child within my womb into which Thou hast breathed a spirit of life, so, by Thy continual aid, I may be preserved with it from all perils, and, at the fulness of my time, may safely bring it forth into the world. And when it is born, vouchsafe also that it may be born again by Baptism, and brought up in Thy holy religion, till it be finally brought to Thine everlasting kingdom, where, with the SON and the HOLY GHOST, Thou livest and reignest, ever one GOD, world without end. Amen.—*Bp. Cosin.*

9. *Another.*

O GOD, Who art the Author of our being, the Fountain of life, and of all blessings, spiritual and temporal ; Thou art great, and doest wondrous things ; Thou art GOD alone ; I adore Thy Majesty, which has begun an excellent work in me, which no eye but Thine sees, and no hand but Thy Almighty power can finish.

Be pleased, I beseech Thee, in Thy great goodness, to perfect and complete that which Thou hast now begun in me, give it its due shape and full growth, and preserve me from all frights or accidents, which may cause me to miscarry. And bless it, O GOD, in mind as well as in body ; endue it with an understanding capable to know Thee, with a heart strongly bent to fear Thee, and with all those holy and good dispositions that may make it always amiable in Thy sight. Oh ! sanctify it, I beseech Thee, from the womb, and receive and reckon it for Thy child, as soon as it is mine, lent to me

for my comfort, but created and preserved by Thee for Thy service and glory.

O LORD, I humbly commit both myself and this babe, which is conceived in me, to Thy mercy and goodness; strengthen and enable me, I beseech Thee, to go through all the pains and uneasiness of child-bearing with patience and submission to Thy will, considering that they are the just punishment of sin; give me an humble trust and dependence on Thy fatherly care and good providence, and make me, in Thy good time, the joyful mother of a hopeful child, which may live to be an instrument of Thy glory, and by serving Thee faithfully, and doing good in its generation, may be received into Thy everlasting kingdom, through JESUS CHRIST our LORD and only SAVIOUR. Amen.—*New Manual.*

10. *When the time of Travail draweth nigh.*

O Blessed LORD GOD, Who for the offence of the first woman didst denounce and impose an inevitable curse upon all her posterity, namely that they should conceive in sin, and be subject to many grievous pains, and should bring forth their children with great danger; assuage, I beseech Thee, of Thy goodness, the sharpness of that decree, and preserve me, that I may overcome and escape this great danger, and be delivered of the fruit of my body, without peril of death, and that it may safely be brought to the sacred font of Baptism, and be regenerated and grafted into the mystical Body of CHRIST, and made partaker of His Death and Passion. And as Thou hast of Thy bounty given bodily life to it and me; so grant to us both life spiritual; and so sanctify our bodies and souls here, that hereafter we may live among Thy blessed saints for ever in the life to come. Amen.—*Bp. Andrewes.*

11. *Ejaculations in the time of Travail.*

Save, LORD, and hear me, O King of heaven, now that I call upon Thee, in this time of my trouble.

Be not far from me, O LORD; Thou art my succour, haste Thee to help me. Look upon my adversity and misery, and forgive me all my sins; that I may show the voice of thanksgiving and tell of all Thy wondrous works.

O hide not Thou Thy face from me ; nor cast Thy servant away in displeasure. Thou hast been my succour, leave me not, neither forsake me, O GOD of my salvation.

Thou art my Helper and Redeemer, make no long tarrying, O my GOD, nor suffer me to sink under the burden of my pains.

Oh ! be Thou my help in this time of my trouble ; for without Thee vain is the help of man.

O LORD, let it be Thy pleasure to deliver me ; make haste, O LORD, to help me.

12. *To be used by the Husband, or a friend.*

O GOD, our refuge and strength, I fly unto Thee for succour, in behalf of Thy handmaid, [my dear wife,] now labouring under the pains and anguish of childbirth. Shorten her sorrows, increase her patience, and lay not upon her more than Thou wilt enable her to bear.

O Blessed JESUS, Who Thyself wast born of a woman, make haste to help her. Be with her in her agony ; enable her patiently to bear her pain, and in Thy good time send her ease and deliverance. Bless the endeavours of those who are to assist her ; preserve that infant which now struggles for its birth ; and (if it be Thy good pleasure) make her speedily a joyful mother of a hopeful child, that may live to be an instrument of Thy glory, and useful in its generation. Amen.

O SAVIOUR of the world, Who by Thy Cross and Passion hast redeemed us, save her and help her, we humbly beseech Thee, O LORD. Amen.

13. *Thanksgiving after Delivery.*

O Almighty and most merciful FATHER, in Whom I live, and move, and have my being ; by Thee I have been preserved ever since I was born, and to Thy infinite goodness I acknowledge it to be owing that I am now alive. I desire, O LORD, to adore and praise Thy glorious Majesty, for the many mercies and favours which Thou hast bestowed upon me all my life long ; and (more particularly) I present myself before Thee, at this time, to bless and praise Thy Holy Name, for Thy late mercies vouchsafed unto me, in delivering

me from the great pains and perils of childbirth. It was Thy power that preserved me, Thy goodness that delivered me, and Thy hand that supported me, when pain and sorrow laid hold upon me. Praised, therefore, be that infinite love, which moved Thee to deal so graciously with Thy servant, and to enable a weak and feeble creature to go through the sorrow and anguish of travail.

O LORD, give me such a sense of Thy great goodness to me, that I may make it the great study and business of my life to serve and please Thee in all things.

Mortify and subdue in me all sinful and corrupt affections, and whatever may tend to alienate my love from Thee, and to slacken my endeavours after the pursuit of heavenly things, for the sake of JESUS CHRIST our LORD. Amen.—

[If the child be living, add this :]

O LORD GOD Almighty, the FATHER of our LORD JESUS CHRIST, Who didst create all natures, and bring all things out of nothing into being ; I implore and beseech Thee of Thy goodness to give Thy blessing to this child I have brought forth ; cause it to grow in stature, sanctify it, endue it with understanding, and wisdom, and gentleness of manners. Let the Cross of Thine only-begotten SON be signed in *his* heart and in *his* mind ; to drive away all worldly vanities ; and to protect *him* from the power of the adversary. Vouchsafe unto *him* Thy holy Baptism, and grant that Thy Holy Name may remain upon *him*, never to be renounced ; that, being joined to Thy holy Church, *he* may be perfected in the mysteries of Thy CHRIST ; and that living after Thy commandments, and preserving this seal inviolable, *he* may obtain the blessedness of the elect in Thy kingdom : through the grace and loving-kindness of Thine only-begotten SON, with Whom Thou art blessed, together with Thy most holy, good, and life-giving Spirit, now and for ever, even unto ages of ages. Amen.—*Compiled from "Ancient Offices."* (See Holy Baptism.)



PART IV.

1. PREPARATION FOR DEATH ; 2. DEVOTIONS FOR THE SICK AND DYING.

1770

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Preparation for Death.

To be used once a month.

I believe—in Jesus Christ our Lord. He suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell.

When Thou hadst overcome the sharpness of Death; Thou didst open the Kingdom of heaven to all believers.

Since the moment of death determines our fate for all eternity, there is nothing more important for a Christian than to prepare himself well for it. He should therefore employ with zeal and constancy the most efficacious means for so doing. The following are among the principal:—

1. Always think and act as you would wish to have done at the hour of death.

2. Make all your confessions and communions as if they were to be the last of your life.

3. TAKE ONE DAY IN EACH MONTH for preparing yourself specially for death, and then transport yourself in spirit to the time (which perhaps is not far off) when your relations, assembled round your bed, will pronounce these sad and mournful words:—"He is dead."

4. Recite beforehand for yourself the prayers for the dying.

5. Often ask yourself, "If GOD were to require my soul of me at this moment, could I flatter myself that I should have nothing to fear from His justice, and all to hope from His mercy?"

6. Occupy yourself with this thought while dressing. Kneel down and offer yourself to GOD, and beseech Him to help you to perform the action you desire to accomplish.

7. Say at least ONCE A WEEK the prayer for obtaining a "Holy and happy death."

8. Follow in all things the counsels of the Apostle S. Paul: "But this I say, brethren, the time is short; it remaineth that they who buy be as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." (1 Cor. vii.)

9. Recite with fervour the LITANY FOR A GOOD DEATH.

CONSIDERATIONS ON DEATH.

*Learn to die.*1. *The consideration thereof is profitable against pride.*

Whatsoever be thy wealth, wisdom, birth, beauty, or strength, thy foundation is in the dust. (Job iv. 19.) In the grave rich and poor meet together. Kings must pile up their crowns at the gates of their grave, and lay down their sceptres at the feet of Death. (Isa. iii. 14, 16—24.) They that glory in their ancestors, in the nobleness of their birth and blood, must make their bed in the dark, and acknowledge corruption for their father, and the worm for their mother. (Job xvii. 14; Ps. lxxxii. 6, 7.) Why then art thou proud, O dust and ashes?

2. *It is profitable against covetousness.*

The rich man in the Gospel, when he had built his barns, and gathered in his harvest, was called away, but took nothing with him. (S. Luke xii. ; 1 Tim. vi. 7.) "It is but lost labour that ye haste to rise up early, and late take rest, and eat the bread of carefulness." "For," says Job, "naked came I out of my mother's womb, and naked shall I return thither." (See Eccles. ii. 18, 19; Ps. xxxix. 6.) Why then art thou covetous, O dust and ashes?

3. *It is profitable against lust.*

The meditation of death is an antidote against all the evil in the world. For all that is in the world is either the lust of the flesh, the lust of the eyes, or the pride of life. (1 S. John ii. 16; Rom. vi. 12; 1 S. Pet. ii. 11.) Why then art thou lustful?

Learn to die.

And ask yourself,

1. Must I not shortly leave this world and die? Why then do I not trim my lamp ready for the call of the Bridegroom? (Gen. iii. 19; Ps. lxxxix. 48; Eccles. xii. 7; S. Mark xiii. 33; Heb. ix. 26.)

2. What will become of me after death? It is not certain where my soul will go. Why do I then live securely, as if I was sure of heaven?

3. Of what disease shall I die, and when? No one can tell me. Why then do I not, in every place, and at all times, prepare for the stroke of death?

4. If I was certain I should die this very hour, what would I do? But why not do this instant that which I would do then?

5. Oh, in what state and condition should I desire death to find me? Surely in that which is well-pleasing to my God.

Why then am I not so now, since no one knows that day and hour? (Prov. xxvii. 1; S. James iv. 13, 14; Eccclus. xi. 19.)

6. When I lie on my dying bed, and see that death is inevitable, what esteem then shall I have for all the delights and pleasures of the world? Why then do I set so high a value on them now?

7. What will become of me in the agonies of death? What would I not do to have my sins pardoned, and be reconciled to God in that terrible hour? O let me not delay my repentance till then, but begin this instant to sue for mercy, now while it is day, before the night cometh, when no man can work.

Learn to live.

But live in the daily meditation of death.

Reasons for desiring Death.

Death may be lawfully desired for several reasons:—1. God is our last end; and since death is the door through which we go to Him, we may desire it. (Phil. i. 23.)

2. We may consider death as a sleep. (S. John xi. 11; Acts vii. 60; 1 Thess. iv. 13.)

3. As the end of that day, mentioned in the Gospel, on which the master of the vineyard called the labourers to receive their hire. Job called the day of death the day of recompense after the toil of life.

4. As the time of harvest. "They that sow in tears shall reap in joy. He that now goeth on his way weeping," &c. (Ps. cxxvi. 6, 7.)

5. As the end of a tedious and painful warfare. Job says, "All the days of my appointed time will I wait, till my change come." (Job xiv. 14; iii. 17—19.) Life is indeed a continual war with the world, Satan, and ourselves. O day of everlasting peace and rest, when wilt thou dawn on my soul?

6. As the laying down of our tabernacle of clay. What, indeed, is our body but a tent, not given us for a dwelling, but a covering for the moment—a shelter during our journey to eternity! (2 Cor. v. 1.)

7. As the harbour in which the just are received, after they quit the deep and perilous ocean of this life. Blessed are they who enter this harbour in safety! There storms and shipwreck are feared no more.

8. As the end of a long exile from our true home and country. How indescribable is the happiness of a poor exile returning to his home, the dwelling of his family! (Rev. xxi. 4.)

9. As the passage from death to life. As the dawn of the

bright day of eternity. The night past—the day dawning! The glorious day that knows no night!

10. As the coming of the heavenly Spouse. How blessed His coming for those happy ones who are waiting for Him with a holy impatience!

MEDITATIONS.

1. *Contemplation of the Heavenly Country.*

O heavenly Jerusalem! O sweet and blessed country! land of infinite brightness, which GOD Himself, the True and Uncreated Light, illumines, in which also there are as many suns as there are angels and elect souls. O, what is written, what is said, what is believed of thee! In thee is the perfect knowledge of all things, which are known, and which the rational creature can desire to know: in thee the voice of joy is perpetually heard, songs of gladness are uttered without end, the shout of exultation is continually renewed, and the harps of the saints ever resound.

O what riches of consolations! O what affluence of delights! what exuberance of joys! What an abyss of purest pleasures to see GOD as He is, not under a veil, but Face to face, most clearly to contemplate the incomprehensible glory, and inestimable beauty of the ever-blessed Trinity, and perfectly to taste that ineffable delight of the Divine pleasantness and sweetness! Freely to embrace GOD, and to have the full fruition of Him; to have Him present within us as our very Life, to perceive Him dwelling in the substance of our inmost souls, overflowed with the Divinity as with the force of a torrent. O how delightful to behold that surpassingly glorious Temple of the Divinity, the glorified Body of the only-begotten SON! O how great the felicity to be present with the choirs of Angels, and to have perpetual fellowship with the holy Patriarchs and Prophets, with the holy Apostles and Martyrs, the holy Confessors and Virgins, and with the Blessed Virgin Mary, and all the other citizens of heaven, and distinctly and perfectly to know each one; to know most perfectly, and observe most clearly the genera, species, nature, power and order of all creatures, and whatsoever pertains to the perfection or beauty of the universe. To know no fear nor sorrow, nor sadness, nor trouble, nor weariness, to have no impediments, no loathings, nor necessities.

In that glorious city, the citizens of lesser glory shall likewise possess the aforesaid blessings, each according to his measure and capacity; for they shall ever live in the blessed vision of GOD, and eternally enjoy His pure love, and happily reign with Him for ever and ever. No one there will be called, neither will he be imperfect; for that which any one has not in himself, he will possess through Divine love in others. What more can we say? All who are there will be filled with GOD, and plunged and absorbed in the delights of His glory, they will desire nothing more. They will never be weary of what they have, for they will always desire it, and yet be ever satiated with it. Those elect souls already in Paradise, will most abundantly receive the rewards of eternal felicity, before the resurrection. But after the judgment they shall receive these blessings in their bodies also, which then being immortal, incorruptible, pure, sweet, agile, subtle, clear, bright, shall be clothed with unspeakable glory.

There for ever and for ever
 Alleluia is outpoured;
 For unending, for unbroken,
 Is the feast-day of the LORD:
 All is pure, and all is holy,
 That within Thy walls is stored.

There no cloud nor passing vapour
 Dims the brightness of the air;
 Endless noonday, glorious noonday,
 From the Sun of suns is there:
 There night needs not rest from labour,
 For unknown are toil and care.

* * * * *

O, how blessed! O, how quick'ning!
 Is the Fount of all good things,
 Whence each heart hath full possession
 Of its best imaginings:
 Whence hath body, whence hath spirit;
 What their highest rapture brings!

Sempiternal is the glory
 In the which that Land is viewed,

Where each ransomed form attaineth
Its complete beatitude ;
Where the Elect, and where the Angels,
Hold entire similitude.

O, how glorious and resplendent,
Fragile body, shalt thou be,
When endued with so much beauty,
Full of health, and strong, and free,
Full of vigour, full of pleasure,
That shall last eternally !

Now with gladness, now with courage,
Bear the burden on thee laid,
That hereafter these thy labours
May with endless gifts be paid ;
And in everlasting glory
Thou with joy may'st stand array'd.

If the body, once made glorious,
Such high gifts and bright shall own,
What the beatification
Of the spirits round the throne,
When in perfect revelation,
Shall the Bridegroom's Face be shown ?

There the soul, in fullest tenour,
Graspeth wisdom's total round ;
There in loveliest peace and concord
With each sister soul is bound ;
And, for shame receiving double,
Sits, with perfect honour crowned.

O, how full, how heaped, the rapture,—
O, how blest, how high, the soul,—
When on every side around her
Torrents of such pleasure roll !
Nothing this way, nothing that way,
Lacking to the perfect whole.

Every sense in very fibre
There, beholding God, shall thrill ;

All the intellectual vigour
Clearly comprehend Him still ;
Whom, embracing unitively,
Thou shalt love with perfect will.

Yield not then to fear or weeping,
O, thou soul of little faith !
If it chance that many travails
Should assail, as Scripture saith ;
Or, if manifold temptations
Of the fiend should work thee scathe !

2. *The Beauty of God.*

O my GOD ! O blessed Life of my soul ! O my true salvation ! O my only and eternal Good ! Supreme and unchangeable Good. What can I desire, what seek beside Thee ? Have I not all things, if I have Thee, Who hast created all ? There is nothing precious or lovely, which Thou hast not made. Behold the beauty of the blessed angels, of holy souls, of the bodies of men, the beauty of the animal creation, of the heavens, the stars, the sun, the moon ; of fire, of air, of the sea, and of all creation ; the beauty of all colours, of sweet sounds, odours and flavours, is from Thee. Whatsoever there is of beauty, of grace, of delight, of loveliness, of sweetness, of strength, of dignity, and of riches in the creature, this exists wholly, most abundantly, and surpassingly, and unfadingly in Thee. Verily Thou art all-fair, all-delightful, all-lovely, and most desirable. Thou art the superabundant fulness of all things which are delightful : Thou art the boundless Ocean of purest joys, and holiest pleasures. Thou art Light inexpressibly serene, refulgent, beautiful, eternal, and boundless.

O ! what do they see ? what do they hear ? what do they taste ? what do they know, who in this present exile are closely united to Thee by exceeding purity of heart ? this no tongue is able to express. But if poor exiles, who here see Thee not, except through a glass darkly, are so blessed, and feel such inexpressible joys, how much more blessed, and what more ineffable joys must we believe the glorious and renowned citizens of Thy Kingdom to obtain, who see Thee as Thou art, who plunged in the abyss of never-ending

delights, are most perfectly united to Thee? Then they will manifestly know themselves to be Thy beloved sons, (1 S. John iii.) and thoroughly feel in themselves how much Thou, most gracious FATHER, lovest them, and hast loved them from all eternity. Thou defendest them in all things, Thou enlightenest all with the light of Thy Divinity, Thou continually holdest the most familiar converse in the hearts of all. At the same time Thou drawest the affections of all with incomprehensible sweetness and charity unto Thyself; Thou dost tranquillize, gladden, refresh, and satisfy all with the fruition of Thyself; lastly, Thou in that heavenly Jerusalem, Thou the everlasting GOD, art *All in all*.

O that bright day, one day, eternal day, only true day! of which Thou, O LORD JESUS CHRIST, didst thus speak to Thine elect; "In that day shall ye know that I am in My FATHER and ye in Me, and I in you." (S. John xiv.) O day, longed for with ardent desires, in which holy souls united to Thee, and filled with the ineffable light of Divine wisdom, shall be transformed into the brightness of everlasting glory!

Grant, I beseech Thee, O my JESUS, that so long as I remain in the darkness of this pilgrimage, I may have the eyes of my mind open to the refulgent light of that day, and may be pleasing to Thee my GOD. Amen.

LITANY FOR A GOOD DEATH.

LORD JESUS, GOD of goodness, Fountain of mercy, I stand before Thee, with a humbled and contrite heart; to Thee I commend my last hour, and all that awaits me after it. Amen.

When my feet, benumbed with death, shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, cold and trembling, shall fall upon my bed,

Merciful Jesus, &c.

When my eyes, dim with the mist of approaching death, shall fix on Thee their languid look,

Merciful Jesus, &c.

When my lips, cold and quivering, shall pronounce for the last time Thy most adorable Name,

Merciful Jesus, &c.

When my cheeks, pale and ghastly, shall inspire the bystanders with pity and awe, and my hair bathed in the sweat of death, shall forebode my approaching end,

Merciful Jesus, &c.

When my ears, about to be for ever shut to the discourse of men, shall be opened to hear Thy voice pronouncing irrevocably the sentence by which my condition is to be fixed for all eternity,

Merciful Jesus, &c.

When my imagination, disturbed with gloomy phantoms, shall fill my heart with woe, and my soul, terrified at the sight of my iniquities and the fear of Thy justice, shall wrestle with the powers of darkness, striving to cast me headlong into the pit of despair,

Merciful Jesus, &c.

When my weak heart, overwhelmed with the pain of my disease, shall be seized with the agonies of death, and violently assailed by the efforts of Satan,

Merciful Jesus, &c.

When the last tear, sign of my dissolution, shall fall from my eyelids; then in that dread moment,

Merciful Jesus, &c.

When relatives and friends stand weeping around me, and shed tears at my approaching dissolution, and invoke Thee in my behalf,

Merciful Jesus, &c.

When all my senses shall fail, and the world has vanished from my sight; and when in the anguish of my last agony and in the sorrows of death I groan,

Merciful Jesus, &c.

When my heart's last sigh shall force my soul to depart from my body; then do Thou,

Merciful Jesus, &c.

When my soul, quivering on my lips, shall be on the point of beholding her Almighty Judge, and leave my body pale, cold, lifeless, Oh, do Thou,

Merciful Jesus, &c.

Last of all, when my soul shall stand alone before Thee, and for the first time see the immortal brightness of Thy Majesty, and behold at one glance all the sins of my life, Oh, cast it not away from Thy Presence, but vouchsafe to receive it into the loving Bosom of Thy tender mercy, there for ever to sing Thy praises, world without end,

Merciful Jesus, &c.

Prayer.

O Eternal FATHER, Who condemning all men once to die, hast yet concealed from all the moment and the hour of

their death; grant that I, passing all the days of my life in holiness and righteousness, may at last depart out of this world in Thy holy love; through the merits of our LORD JESUS CHRIST, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST. Amen.

Another Prayer for a Happy Death.

O sweet pity, O bounteous liberality of God, that openest Thy Bosom to all and art the Refuge of all the poor, I greatly fear because of my sins of commission, I blush exceedingly for my sins of omission, I greatly fear because of my path of life. I dread that future examination, with which Thou, my God, wilt one day reckon with me in the judgment. If Thou shalt require from me an account of my time, and the talents which Thou hast bestowed upon me, truly I find no answer worthy of Thy love. What shall I do, or whither shall I turn? O spare me and pardon me, JESUS, my beloved SAVIOUR, Who for me wast condemned to an unjust death, laden with the most heavy Cross, inhumanly fastened thereon, offered vinegar and gall to drink, and didst die a bitter death. Thou gavest Thy Soul for my soul, Thy Life for my life, Thy Death for my death. Thou didst offer Thyself upon the Cross, and moreover Thou offerest to God the FATHER upon the Altar the Sacrifice which exceeds all merit, and abundantly avails to pay all my debt; O, by this Sacrament, renew my life, and restore to me a hundred-fold all I have lost. By Thy mercy blot out all my iniquities, by Thy charity cover all my sins. Supply all my negligences by Thy love, and restore in me that free spirit by which Thou, the Innocent Heir, dying for me, didst make me free, at the price of Thine Own Blood. Make me wholly such as Thou willest and desirest me to be, and in the hour of death open to me the door of Thy most merciful and loving Heart, that through Thee I may enter, without

any impediment, into the abode of Thy living love, there to possess and enjoy Thee, O Thou true Joy of my heart. Amen.

Acts of Resignation.

My heart is ready, O God, my heart is ready: not my will, but Thine be done in me, upon me, and by me, now and through all eternity: what matter is it whether I live or die, so that I accomplish Thy holy will, O my God? Amen.

O my Creator and LORD, I embrace, with humble submission, the dissolution of this my corruptible body, and am content that it return to the dust from whence it was taken. Amen.

I desire, O LORD, to restore to Thee the being which Thou hast given me; and I accept death in such a manner as may most please and glorify Thee. Dispose then of Thy creature as Thou wilt, and destroy this body of sin, but let my spirit, created after Thy Image and Likeness, return to Thee. Amen.

O Death, where is thy sting? JESUS, great, glorious and triumphant Conqueror, we bless and adore Thee, Who hast given us the victory. Oh, when shall I be dissolved, and live with Thee for ever? When shall I be set free, and restored to my FATHER'S House? When, LORD JESUS, shall I be delivered from this burden of the flesh? when rescued from this prison of my body? Amen.

Oh, when shall I entrust to the faithful earth this mortal seed, to be raised up a glorious and incorruptible body, like a plant in full verdure and glory, meet for the Paradise of God? In Thy good time, wise and holy FATHER. And yet to shake off this flesh—to sleep in death, to perish in loathsome corruption, strengthen us, Almighty JESUS—hold us up in that gloomy hour! Who but the suffering Lamb of God could have made this bitter portion sweet? Amen.

Prayer for the repose of the faithful Departed, and the help of the Afflicted.

Give rest, O LORD our GOD, to the souls of our fathers and our brethren, and all who are gone before us in the Faith of CHRIST, (*more especially* ——.) Give rest to the souls of all these, O Merciful FATHER, in the tabernacle of Thy Saints; rest eternal, light perpetual, love increasing be granted unto them, and a perfecting of that good work begun in them. Dispense unto them in Thy Kingdom those good things which Thou hast promised to them that love Thee, O GOD. O Thou, Who art the Hope of the hopeless, the Help of the helpless, the Lifter-up of the fallen, be mindful of all on earth who are in distress and tribulation, and who need the comfort of Thy grace. Vouchsafe to me and to them Thy pity, Thy pardon, Thy refreshment; and grant that we may end our days in peace, and have our portion at Thy Right Hand, through JESUS CHRIST our LORD. Amen.

Make us, O LORD, to be numbered with Thy Saints in glory everlasting. Amen

Offices for the Sick.

SECTION I.

INSTRUCTIONS AND DEVOTIONS.

I. INSTRUCTIONS FOR THE SICK.

1. When in health, we ought, as we have opportunity, to offer up our *Morning* and *Evening* sacrifice of Prayer in the House of GOD: and when, through sickness, we are unable to go to the sanctuary of GOD, it behoves us to perform this duty to the utmost of our power in our chamber.

2. When any sickness or calamity befalls you, receive it as from the Hands of your heavenly FATHER, and as a correction for your sins, a trial of your patience, and a summons to prepare for your latter end. If you bear it patiently, and if you truly repent of your sins, if you trust in GOD's mercy through JESUS CHRIST, and meekly submit to His will, this *visitation* will turn to your profit.

3. It is GOD; it is thy King; it is the LORD, Who smiteth; what have you, a vile slave, a worm, a nothing, to say against it? But it is a Fatherly Hand, and He chastens whom He loves. Adore, submit, resign thyself, give thanks that He remembers you, that He rubs off the rust in time, nor defers vengeance to the day of His anger: and that He esteems you worthy to be made like His Beloved SON, Whose whole life was full of pain, contempt, and poverty. Offer yourself to Him, entreat Him to give you patience, to sanctify all your sufferings, in union with the Sufferings of your SAVIOUR JESUS.

4. Engage your best friends to give you timely notice of any danger, and not flatter you with false hopes of recovery.

Make the most of your time, and do not admit many visitors, and carefully exclude those who, by idle and worldly gossip, would draw your mind from heavenly things. If unable to read yourself, get some friend to read to you Prayers, Psalms, or some spiritual books, &c.

5. Be careful to send for your Clergyman at the beginning of your sickness, and beg him to deal faithfully with you; to show you the heinousness of your sins—your unfaithfulness towards GOD your SAVIOUR—and whatever else he may consider for the good of your soul.

6. Humbly and honestly confess your sins—make restitution for any wrongs you have done to others—seek to be reconciled to all with whom you are at variance—give such alms as you are able—and perform all other acts of piety and justice.

7. If your conscience is troubled with any weighty matter, the Church exhorts you to open your griefs to your spiritual Pastor.

8. Receive the Holy Sacrament with humility, fervour, and devotion; and cast all your sins, fears, cares, and sorrows, together with your whole soul, upon your loving and crucified SAVIOUR; for It seals to you the remission of sins, will support you against the terrors of Death, and is a Pledge to you of the resurrection of your body.

9. Apply yourself to examine, quicken and exercise your *Faith* in all the Articles of the Creed; and see whether you firmly trust in the Merits and Sacrifice of CHRIST for pardon and salvation. One of the most effectual means to this end will be to read and meditate daily on the Word of GOD, *especially the Book of Psalms*.

10. If your sickness is serious, make your will, and settle all your worldly affairs; taking special care that you do not go into GOD'S Presence with a load of injustice on your soul; but dispose of your property *justly* and equally, not *disinheriting* any one unlawfully. Be just in paying your debts, and in restoring what you may have gained unjustly, by oppression, or in wrongfully detaining what belongs to others. The tears of the oppressed, the fatherless and widows, entail a *curse* upon all that is taken from them. There can be no true saving penitence, and therefore, no forgiveness, without this *restitution* and satisfaction.

11. You must not only exercise *justice*, but *charity* also,

both in *giving* and *forgiving*. Giving something to the poor, or to works of charity, will bring down GOD's blessing, and not make your family poorer. The Church exhorts the sick man "to forgive from the bottom of his heart all persons that have offended him; and if he have offended any, to ask them forgiveness."

12. Remember it is your duty and privilege to suffer patiently, and to bear your cross with fortitude, as JESUS did, Who died for love of you. Think often of His Passion; and hide yourself in spirit in His Wounds. Picture Him to your mind as hanging on the Cross.

13. It becomes a Christian in sickness to be quiet, passive, and silent, as JESUS was in His Passion; be contented and thankful, not peevish, murmuring, or repining if you cannot sleep, or do not get better—not capricious in your diet, but taking all remedies necessary for your recovery, with submission and obedience, without repugnance or hesitation.

14. Be not overanxious about your recovery, but leave yourself in the Hands of that gracious FATHER, Physician, and Friend, Whose Eye is ever upon you in love, and Who cares for you. Complain as little as possible—desire less—refuse nothing. Do not exaggerate your troubles or sufferings.

15. Strive after a loving conformity to GOD's will concerning you, and pray for grace to bear every cross He may lay upon you. Pray humbly and earnestly to JESUS to pardon all your sins, and cleanse your soul with His Precious Blood.

16. Aim at a penitential spirit, considering yourself as a disobedient child, under the Heavenly FATHER's correction, which is to bring you back to His loving Bosom.

17. Despair not, but hope and trust in the All-merciful LORD, (who never rejects the greatest sinner that is penitent,) and in the INFINITE MERITS AND SATISFACTION of your Redeemer.

N.B. Read the two Exhortations in the Office for the Visitation of the Sick, in which the duties of the sick are set forth.

II. SOLEMN RESOLUTIONS TO BE MADE BY THE SICK AT THE BEGINNING OF, AND DURING THEIR SICKNESS.

I resolve to accept with patience all the pains and weariness which I may have to experience, all the sufferings of

mind and body, and even the agony of death, if it please GOD to visit me with it.

I adore the sovereign dominion of GOD over my life, and recognize His especial providence over me.

I desire with deepest reverence to unite my affliction to the torments and Death of my SAVIOUR, making His sufferings the model of my own, and meditating daily on His Passion.

I will prepare to receive the Holy Sacrament betimes.

During my sickness I will make it my constant endeavour,

1. To practise the virtues which it is designed to promote ;
2. To maintain a spirit of recollectedness ; 3. To profit by the Holy Sacrament, and all the Ordinances of the Church.

1st Point. The first and most necessary virtue is *patience*, which I will exercise, 1, by bearing the sickness, and all the suffering and inconvenience without complaint ; 2, by taking the medicines, and using all remedies prescribed, subduing my natural repugnance to them, remembering the bitter gall JESUS tasted on the Cross ; 3, by accepting with a good will any treatment, of whatever kind, that may be offered me, neither asking for nor refusing anything given to me, as JESUS drank the vinegar and gall offered to Him ; 4, by submitting to the physician and those about me, as my SAVIOUR permitted Himself to be bound, extended and nailed to the Cross.

The second virtue is *devotion*. I will do all I can to excite it by my daily devotions, prayers, and self-examination ; by frequent ejaculations ; by watchfulness over my heart, by edifying conversation ; and by the use of the ordinances of the Church as far as may be.

2nd Point. With regard to this, namely, *Internal Recollection*, I will make, 1. A fervent profession of *faith*, and desire to live for GOD ; 2. A humble *confession* of my numberless sins, my nothingness and insufficiency for any good ; 3. An act of true *contrition* for my sins, and sincere sorrow for having abused so many graces, so often resisted the HOLY SPIRIT, and taken part in the sins and faults of others ; 4. A firm *resolution* never again knowingly and deliberately to offend GOD, intreating Him to keep me in His grace ; 5. An act of childlike *confidence* in the infinite mercies of GOD, and especially in the Fountain-Source of all heavenly benedictions, JESUS CHRIST, the Incarnate SON of GOD ; 6. An act

of *thanksgiving* for all GOD's great benefits, especially for religious ones, such as the Holy Sacraments, and time to prepare for death ; 7. A general *offering* of all my powers, and a renewal of my baptismal and other vows ; 8. An act of loving *submission* and conformity to all GOD's judgments, adoring His justice, rejoicing in His absolute dominion over me, and His Providential dispensations towards me ; 9. A *renunciation* of Satan, and the pomps and vanities of this world ; 10. An ardent *desire* of the unclouded vision of GOD, and the contemplation of my SAVIOUR in the ineffable Majesty of His Glory. (See Short Acts, p. 284.)

3rd Point. Of the Blessed Sacrament. I will communicate spiritually every day, and as often sacramentally as I may. I will try to receive It on my *knees*. Oh what heart-felt prayers shall I not offer in this necessity ! How firm should be the hope of my salvation in receiving this assured Pledge ! How ardent the desire to see Him in the loveliness of His beauty, Whom I shall then possess, under the veil of the most Holy Sacrament !

At the approach of death I will ask forgiveness of those around me, and of the absent, for all the offences I may have given them ; desiring those about me to speak to me edifying words, and especially to read to me the sacred words our dying LORD uttered upon the Cross, which are so fitted to call forth holy affections in the soul, to strengthen faith, confirm hope, and kindle charity.

Father, forgive them, for they know not what they do. At the consideration of these words, I shall earnestly desire to retract and detest the feelings of anger, hatred, dislike, envy, aversion, and vengeance which I have entertained towards others. And I will pray earnestly to GOD for those who have injured or displeased me.

I thirst. This shall excite in me thirst to suffer and die for GOD.

My God, My God, why hast Thou forsaken Me ? This mysterious forsaking of the SON of GOD upon the Cross, shall be my consolation and assurance, against the fear of being forsaken of GOD at the hour of death, for having so often shamefully deserted Him during life.

This day shalt thou be with Me in Paradise. At these words I will humbly confess my many faults and shortcomings, saying with the thief, "we indeed justly, for we receive

the due reward of our deeds ;" and then will add with confidence, " LORD, remember me when Thou comest into Thy kingdom."

It is finished. Blessing and magnifying the obedience which the SON of GOD rendered to His Eternal FATHER, dying on the Cross as the Head and Chief of human nature, to repair the disobedience of our first parents, I will pray that I may die as did the Adorable LORD of men and Angels, in perfect submission to the will of GOD.

Father, into Thy Hands I commend My spirit. Oh that I may be so blessed as to die bearing on my lips and in my heart, those last most loving words, with which the SON of GOD yielded up His departing Spirit into the Hands of the Living God.

Hints to those in attendance.¹

1. Speak but little at a time, and in a low voice, with a gentle compassionate manner. Never say or hint anything in the sick room you do not wish the sick person to hear, or which is not good for him to know. Much mental suffering is often unintentionally inflicted in this way, and every ray of hope shut out from minds which especially need its sustaining power. Avoid whispering either in the room, or just outside the door ; it worries and excites the mind of the sick person.

2. Do not tease him by asking many questions, but at the stated time quietly bring what is necessary to be taken ; and be very scrupulous in following the directions of the medical man.

3. Do not thwart or oppose the sick unnecessarily ; but be firm and gentle, neither showing weariness nor impatience, but sympathy and compassion ; and never lose your temper.

4. Watch for opportunities to quietly suggest acts of contrition, of faith, hope, and love towards GOD and man.

5. Remember it is a duty you owe to GOD, to your sick friend, and yourself, not to injure yourself by injudicious or excessive nursing ; to persist in not taking proper rest and food is but pride and self-will.

Devout Ejaculations for the Sick, with Texts of Scripture.

1. O LORD, I am sick. So Thy best saints and dear servants have been. Lazarus, Thy friend ; Dorcas, Thy dear disciple. Poor Lazarus was all sores. Rich and patient

¹ "The Christian Nurse," by J. M. N., *Hayes*; and Miss Nightingale's "Notes on Nursing," contain very valuable suggestions.

Job all boils. Hezekiah mourned as a dove, and David was like a pelican in the wilderness. O LORD, I am no better than my fathers.

S. John xi. 3; Acts ix. 36; S. Luke xvi. 20; Job ii. 7; Isa. xxxviii. 14; Ps. cii. 6; 1 Kings xix. 4.

2. O LORD, I am sick. Let me not live to lose Thy favour, nor die under Thy displeasure, O my GOD. I desire what Thou wilt, whether it be life or death, so that it be in Thy favour.

S. Luke ii. 29; Philip. i. 21, 22.

3. O LORD, I am sick, but Thou canst make me well, Thy Hand, O CHRIST, healed all; Thy word will heal my sickness. "Speak the word only, and Thy servant shall be healed." I believe it, I beseech it. Let me lie still, O LORD, in hope, and with patience wait for it.

S. Matth. viii. 16, 8; ix.

4. O LORD, I am sick, but that it may make me well, show me my sins, quicken my repentance, kindle my devotion, increase my patience, draw my heart from this world, prepare and raise my soul for a better life; make, O LORD, my malady thus to be a medicine, and it will be better to me than health.

5. O LORD, I am sick: sick in body; but let my heart be sound, sound in Thy truth, that I be not led astray; sound in Thy fear, that I be not overcome by temptation; sound in Thy peace, that I be not overtroubled, that neither man nor devil, the flesh nor the world deceive or corrupt me. Make me sound, O LORD, and keep me so.

Prov. xiv. 30; Tit. i. 13; 2 Tim. i. 7; Ps. cxix. 80; Prov. xviii. 14.

6. O LORD, I am sick and in pain. But what, O dear SAVIOUR, what is my bed to Thy Cross? What my bitterness to Thy cup? What are the restless thoughts of my head to Thy thorns? What my sufferings to Thy Agony? What are my pains to Thy wounds and Thy Passion for my sins? O let me contemplate Thee on Thy Cross, that I may suffer patiently, because so justly from Thee, so little to and for Thee.

S. Luke xxiii. 33; S. Matth. xxvii. 29, 34, 46; S. Luke xxiii. 44; S. John xix. 30, 37; Isa. liii. 4, 5.

7. And now, O LORD, in these humble and holy thoughts do I lay down my life at Thy Feet, and leave my soul in Thy Hands. O GOD, look upon me, and take care of me. Appoint Thy Angels my keepers; be Thyself my Physician, the Blood of JESUS my remedy. Let Thy Providence watch over me, Thy mercy make my bed in my sickness, Thy peace lay the pillow under me, Thy favour draw the curtains about me. Let Thy left Hand of power be under my head, and Thy right Hand of love embrace me. Let the visitations of Thy Spirit refresh my soul, and the inspirations of it defend me, that the evil One disturb me not. Under Thy wings, O LORD, is my refuge, and I cast myself into Thy Arms; Hold me, keep me, comfort me, and let me rest and sleep in them, (*this night*,) I beseech Thee, O GOD of my life, and hope, and mercy, through JESUS CHRIST, our LORD. Amen.

Texts of Scripture to be meditated on.

Ps. vi. ; xxxviii. 15; lxxxviii. ; xci. 11; Ex. xv. 26; 1 S. John i. 7; Ps. cxxi. 4, 5; Ps. xli. 3; iv. 1; v. 13; Cant. ii. 6; Job xi. 14—19; xxxii. 8; Rom. viii. 26; Eph. iii. 16; Ps. xxxvi. 7; lxiii. 7; Deut. xxxiii. 27; Ps. xviii. 35; lxxiii. 22, 27.

An Act of Submission to the Will of God.

O LORD JESUS CHRIST, Arbiter and LORD of my life and death! I am Thine, such as I am; and because I desire to be Thine for ever, may Thy will, not mine, be done by me most perfectly in my life and in my death. I wish nothing contrary, I desire nothing, even though Thou wilt that I should suffer greatly even to the end of my life. O how gracious a LORD have I, to Whom I may so securely commit myself, and on Whose Providence I am able sweetly to cast all care of myself. Therefore, O my JESU, I accept cheerfully and willingly this sickness from Thee, as a most certain mark of Thy love to me. I am willing to be sick, to suffer, to die, if so Thou wilt. 1. That I may offer one of these to Thee my GOD, to Whom I owe all. 2. I am willing to be sick, to suffer, and to die if it be to Thy greater glory and the execution of Thy most holy Will. 3. I am willing to be sick, to suffer, to die, that I may imitate my SAVIOUR, that I may return thanks to Thee, Who for me didst vouchsafe

to be faint, to suffer extremely, and to die. I am willing to suffer and to be sick, for the love of my GOD, in Whom I believe, in Whom I hope, and desire to love with all my strength. Lastly, I am willing to be sick, to suffer, and to die only for the greater glory of GOD, and the most perfect submission of myself in all things well-pleasing to Him, as He wills, as much as He wills, when and in what manner He wills. May His most holy will be done concerning me as perfectly in time as in eternity. I offer all my sufferings to Thee, O most holy FATHER, through JESUS CHRIST, and by the Holy Spirit, in union with all the Sorrows, Sufferings, Passion, and Death of my SAVIOUR JESUS CHRIST. Grant to me, O most Holy Trinity, FATHER, SON, and HOLY GHOST, all things necessary for my good. Amen.

See "The Christian Year," Wednesday before Easter.

Meditations and Ejaculations from Holy Scripture.

I.

O my FATHER, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.

O my FATHER, if this cup may not pass away from me except I drink it; Thy will be done. S. Matth. xxvi.

It is the LORD; let Him do what seemeth Him good. 1 Sam. iii.

If He thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him. 2 Sam. xv.

II.

Surely it is meet to be said unto GOD, I have borne chastisement, I will not offend any more. That which

I see not teach Thou me; if I have done iniquity, I will not offend any more.

I know that Thou wilt bring me to death, and to the house appointed for all living.

Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?

Thine Hands have made me, and fashioned me: Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life, and favour, and Thy visitation hath preserved my spirit.

III.

I will seek unto GOD, and unto GOD will I commit my cause.

Though He slay me, yet will I trust in Him.

Withdraw Thine Hand far from me, and let not Thy dread make me afraid.

Wherefore hidest Thou Thy Face? make me to know my transgression and my sin.

IV.

Wilt Thou break a leaf driven to and fro? and wilt Thou pursue the dry stubble?

For Thou writest bitter things against me; and makest me to possess the iniquities of my youth.

Therefore I am troubled at Thy presence: when I consider I am afraid of Thee.

What then shall I do when GOD riseth up? and when He visiteth, what shall I answer Him?

V.

When He giveth quietness who can make trouble? and when He hideth His Face, who can behold Him?

If we are bound in fetters, and holden in cords of affliction;

GOD showeth us our work, and our transgressions that we have exceeded.

He openeth also our ear to discipline, and commandeth us to return from iniquity.

Where is GOD my Maker, Who giveth songs in the night? See Job xxxiv., xxx.,

x., xiii., xxiii., xxxi., xxxiv., xxxvi.

VI.

The LORD killeth and maketh alive; He bringeth down to the grave, and bringeth up. 1 Sam. ii.

He woundeth and healeth, neither is there any that can deliver out of His Hand. Deut. xxxii.

Let me die the death of the righteous, and let my last end be like his. Num. xxiii.

I will not despise the chastening of the LORD, neither be weary of His correction.

For whom the LORD loveth He correcteth; even as a father the son in whom he delighteth. Prov. iii.

VII.

Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the LORD hath promised to them that love Him. S. James i.

Wherefore let them that suffer according to the will of GOD, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator. 1 S. Pet. iv.

VIII.

I will thus commit my soul unto Thy keeping, O GOD. I will trust in GOD, Who raiseth the dead: Who

can deliver me from so great a death; in Whom I trust that He will yet deliver me. See 2 Cor. i.

For He hath said, I will never leave thee nor forsake thee. Heb. xiii.

Come, and let us return to the LORD; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. Hos. vi.

O LORD, take away all iniquity, and receive me graciously. Hos. xiv.

For Thou camest not, O my SAVIOUR, to call the righteous, but sinners to repentance. S. Matth. ix.

He that covereth his sins, shall not prosper: but who-so confesseth and forsaketh them shall have mercy. Prov. xxviii.

IX.

And now, O my GOD, what shall I say? for I have forsaken Thy commandments.

O my GOD, I am ashamed and blush to lift up my face to Thee, my GOD; for my iniquities are increased over my head, and my trespass is grown up unto heaven. Ezra ix.

O GOD, Thou art just in all that is brought upon me; Thou hast done right, but I have done wickedly: but let not all the trouble seem little before Thee that hath come upon me. Neh. ix.

GOD be merciful to me a sinner.

Have mercy on me, O LORD, Thou Son of David.

III. DEVOTIONS DURING SICKNESS.

1. MORNING PRAYERS.

One or more of these Texts may be said before the Morning Devotions; or used as Chapters at the several Hours, which follow.

In My FATHER's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. S. John xiv. 2, 3.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked. Rev. xvi. 15.

Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power ; but they shall be priests of GOD and of CHRIST, and shall reign with Him a thousand years. Rev. xx. 6.

Here we have no continuing city, but we seek one to come. Heb. xiii. 14.

Whoso eateth My flesh and drinketh My blood, hath eternal life : and I will raise him up at the last day. S. John vi. 54.

The Son of Man is come to seek and to save that which is lost. S. Luke xix. 10.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. S. Matth. xi. 28.

This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners. 1 Tim. i. 15.

I have waited for Thy salvation, O LORD. Gen. xlix. 18.

I will arise, and go to my FATHER, and will say unto Him, FATHER, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son. S. Luke xv. 18, 19.

Then say your Morning Prayers. In the course of the morning say the proper Psalms ; and, if not too weary, read the Lessons for the day, or those which follow :—

1st Day.	1st Less.	Isa. xl.	2nd Less.	S. John xi.
2nd Day.	„	Isa. xxxviii.	„	S. Matth. xxv.
3rd Day.	„	Job xiv.	„	S. Luke xvi.
4th Day.	„	Job xix.	„	S. John xv.
5th Day.	„	Jonah ii.	„	S. John xvi.
6th Day.	„	Hab. iii.	„	S. John xvii.
7th Day.	„	Isa. xxvi.	„	S. Luke xii.

Add other Prayers, as you are able. Ejaculatory Prayers for every Hour, Vol. I., page 52 to 60, are particularly suited to the Sick.

2. EVENING PRAYERS.

Texts, one or more to be said daily.

The hour is coming, in which all that are in their graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. S. John v. 28, 29.

I must work the works of Him that sent Me while it is day: the night cometh, when no man can work. S. John ix. 4.

I am in a strait betwixt two, having a desire to depart and to be with CHRIST. Phil. i. 23.

O LORD, correct me, but with judgment, not in Thine anger, lest Thou bring me to nothing. Jer. x. 24.

When we are judged, we are chastened of the LORD, that we should not be condemned with the world. 1 Cor. xi. 32.

Behold, happy is the man whom GOD correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and He bindeth up: He woundeth, and His hands make whole. Job v. 17, 18.

Shall we receive good at the hand of GOD, and shall we not receive evil? Job ii. 10.

It is appointed unto men once to die, but after this the judgment. Heb. ix. 27.

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the righteous. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John ii. 1; and i. 9.

1st Day.	1st Less.	Lam. iii.	2nd Less.	2 Cor. v.
2nd Day.	„	Job vii.	„	Phil. iii.
3rd Day.	„	Job xxi.	„	1 Thess. iv. 13, to end of v.
4th Day.	„	Job xxxiii.	„	Heb. xii.
5th Day.	„	Mal. iii.	„	Rom. viii.
6th Day.	„	Eccl. xi.	„	1 S. Pet. i.
7th Day.	„	Isa. lxiv.	„	1 Cor. xv.

Then say Prayers for bedtime.

Psalms for those in Affliction or Trouble.

For comfort in trouble, 37, 73, 34, 40.

When dejected, 13, 27, 35, 42, 61, 69, 77, 88, 143.

Trust and Confidence in GOD, 3, 16, 27, 31, 37, 54, 56, 57, 61, 71, 86, 141—143.

Prayers against treachery, 41, 55.

Prayers for guidance and help, 5, 28, 70.

The Penitential Psalms, 6, 32, 38, 51, 102, 130, 143.

The vanity of human life, 39, 49, 90.

Praise and Thanksgiving for mercies, 9, 18, 30, 34, 75, 103, 108, 116, 118, 138.

Acknowledgment of GOD's goodness and mercy, 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146.

On being deprived of Public Worship, 42, 43, 73, 84.

For those troubled in mind.

Ps. xxvii. 1, 5, 10, 11; xliii. 14, 15; lvii. 1; xl. 15; vi. 3; lv. 4, 5; xxv. 16, 17; xxxiv. 1—4; lxxiii. 25. (See pp. 191, 194.)

3. Prayers in the beginning of Sickness.

1. O Heavenly FATHER, Who in Thy wisdom knowest what is best for me, glory be to Thee.

LORD, if it seem good in Thy sight turn away this sickness from me, that I may employ my health to Thy glory, and praise Thy Name.

But if Thou art pleased it should grow on me, I willingly submit to Thy afflicting hand; for Thou art wont to chastise those whom Thou dost love, and I am sure Thou wilt lay no more on me than Thou wilt enable me to bear. (1 Cor. x. 13.)

I know, O my GOD, Thou sendest this sickness on me for my good, even to humble and reform me; oh, grant it may work that saving effect in me.

LORD, create in me a true penitent sorrow for all my sins past, a steadfast faith in Thee, and sincere resolutions of amendment for the time to come.

Deliver me from all frowardness and impatience, and give me an entire resignation to Thy Divine will. Oh, suffer not the disease to take away my senses, and do Thou continually supply my thoughts with holy ejaculations. LORD, bless all means that are used for my recovery, and restore me to my health in Thy good time; but if Thou hast appointed otherwise for me, Thy blessed will be done. Oh, wean my affections from all things below, and fill me with ardent desires after heaven: LORD, fit me for Thyself, and then call me to

those joys unspeakable and full of glory ; for the sake of Thy only SON JESUS my SAVIOUR, in whose holy words I sum up all my wants : Our FATHER, &c.

Another.

2. O LORD JESUS CHRIST, behold, I receive this sickness with which Thou art pleased to visit me, as coming from Thy Fatherly Hand. It is Thy will it should be thus with me, and therefore I submit. *Thy will be done in earth, as it is in heaven.* May this sickness be to the honour of Thy holy Name, and for the good of my soul. For this end, I here offer myself with an entire submission to all Thy appointments, to suffer what Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest : for I am Thy creature, O LORD, who have most ungratefully offended Thee ; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel Thy Hand upon me ? No, my God, Thou art just in all Thy ways ; I have truly deserved Thy punishment, and therefore I have no reason to complain of *Thee*, but only of my own *wickedness*.

But rebuke me not, O LORD, in Thine anger, neither chasten me in Thy wrath ; but have regard to my weakness. Thou knowest how frail I am ; that I am nothing but dust and ashes ; deal not with me therefore according to my iniquities ; but according to the multitude of Thy most tender mercies have compassion on me. O let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance to support me under this my illness.

Confirm my soul with strength from above, that I may bear, with a true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as a just punishment of my offences. Preserve me from all temptations, and be Thou my defence against all the snares of the enemy, that in this illness I may in no way offend Thee ; and if this is to be my *last*, I beg of Thee so to

direct me by Thy grace, that I may not neglect or be deprived of those helps, which Thou hast in Thy mercy ordained for the good of my soul, to prepare it for its passage into eternity ; but that being cleansed from all my sins, I may believe in Thee, put my whole trust in Thee, love Thee above all things, and through the merits of Thy Death and Passion, be admitted into the company of the blessed, where I may praise Thee for ever. Amen.

Another.

Bp. Taylor.

3. O holy JESUS, Thou art a merciful High Priest, and touched with the sense of our infirmities ; Thou knowest the sharpness of my sickness, and the weakness of my person. The clouds are gathered about me, and Thou hast covered me with Thy storm. LORD, let Thy mercy support me, and Thy Spirit guide me, and lead me through the valley of this death, that I may pass it safely and patiently, and with perfect resignation ; and let me rejoice in the LORD, in the hope of pardon, in the expectation of glory, in the sense of Thy mercies, in the refreshments of Thy Spirit, and in victory over all temptations.

Thou hast promised to be with us in tribulation. LORD, my soul is troubled, and my body is weak, and my enemies are mighty, and my hope is in Thee. Now make good Thy holy promise. Now, O holy JESUS, now let Thy Hand of grace be upon me ; restrain my ghostly enemies, and give me all spiritual assistances. LORD, remember Thy servant in the day when Thou bindest up Thy jewels. Let me possess my soul in patience, and resign my soul and body into Thy Hands, as into the hands of a faithful Creator and blessed Redeemer. Amen.

Another.

4. O holy JESUS, Thou didst die for us. By those intolerable pains which Thou enduredst for me, have pity on me and ease my pains, and lay on me no more

than Thou shalt enable me to bear. Do what Thou wilt with me, so that Thou dost preserve me in Thy fear and favour; and let Thy Spirit secure me, that nothing may be able to separate me from the love of GOD in JESUS CHRIST. Into Thy hands I commend my spirit; for Thou hast redeemed me, O LORD, Thou GOD of truth. Come, HOLY SPIRIT, help me in this conflict. Come, LORD JESUS, come quickly. Amen.

See Prayers in Trouble, pp. 190—193.

IV. THE HOURS OF THE PASSION, FOR THE SICK.

Matins.

(At the early Morn.)

Our FATHER, Which art in heaven, &c.

I believe in GOD the FATHER Almighty, &c.

V. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

V. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

In the LORD's atoning grief
Be our rest and sweet relief;
Store we deep in heart's recess,
All the shame and bitterness.

Thorns, and Cross, and nails,
and lance,
Wounds, our treasure that
enhance,

Vinegar, and gall, and reed,
And the pang, His soul that
freed:

May these all our spirits
sate,
And with love inebriate;
In our souls plant virtue's
root,
And mature its glorious fruit.

Crucified, we Thee adore,
Thee with all our hearts im-
plore,
Us with saintly bands unite
In the realms of heav'nly
light.

CHRIST! by coward hands
betrayed,
CHRIST! for us a captive
made,

CHRIST! upon the bitter Tree
Slain for man, be praise to
Thee. Amen.

The Hymn for LAUDS may be said.

To CHRIST, Whose Cross
Repaired our loss,
Be praise and glory given;
Be He the song
Of our glad throng,
Echoing the lauds of heaven.

May the strong throe
Of Thy last woe,
Thy sacred Blood outpour'd,
Our hearts subdue,
Thy grace to sue,
JESU! REDEEMER! LORD!

By His All-glorious
Wounds victorious,
Spitting, stripes, and twisted
cord,

Gifts ever new
To us accrue,
CHRIST'S measureless reward.

Our hearts forlorn
With grace to mourn
May Thy blest wounds sup-
ply;

May that rich stream
Our souls redeem,
Kind framer of the sky!

Our hearts uplift
With the pure gift,
Thy Passion, LORD, secures;
In pity deign
For us to gain
The bliss that aye endures.
Amen.

Antiphon.—Strangers are risen up.

PSALM liv. *Deus, in nomine.*

Save me, O GOD, for Thy
Name's sake: and avenge me
in Thy strength.

Hear my prayer, O GOD:
and hearken unto the words
of my mouth.

For strangers are risen
up against me: and tyrants,
which have not GOD before
their eyes, seek after my soul.

Behold, GOD is my helper:
the LORD is with them that
uphold my soul.

He shall reward evil unto
mine enemies: destroy Thou
them in Thy truth.

An offering of a free heart
will I give Thee, and praise
Thy Name, O LORD: because
it is so comfortable.

For He hath delivered me
out of all my trouble: and
mine eye hath seen his desire
upon mine enemies.

Glory be, &c.
As it was, &c.

Antiphon.—Strangers are risen up against Me, and tyrants which have not God before their eyes, seek after My soul.

Ÿ. Let them be confounded and turned backward:

Rz. That seek after My soul to destroy it.

The Lesson. S. Luke xxii. 49.

Behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto JESUS to kiss Him. But JESUS said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about Him saw what would follow, they said unto Him, LORD, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And JESUS answered and said, Suffer ye thus far. And He touched his ear, and healed him.

Rz. Thanks be to God.

The Collects.

Save us, O GOD, for Thy Name's sake; even for the Name of JESUS, given to Thee for this end that Thou shouldest save Thy people from their sins: that we may trust in Thy love, and be filled with Thy comfort, and being safely carried through the darkness of this world, may attain to the light of everlasting life.

O GOD, in Whose Hands are the souls of the righteous, and no torment shall touch them, we commend into Thy Hands ourselves, our souls and bodies: as Thy SON, our LORD JESUS CHRIST, before His most bitter Passion, committed Himself unto Thee, His FATHER and our FATHER: beseeching Thee to preserve us from all evil here, and give us a place in the Land of the Living hereafter.

JESU, Master, Who wast before the world with the FATHER and the HOLY GHOST, but Who didst in these last days vouchsafe to be betrayed for us by Thy disciple; Grant that we may never be betrayed into the hands of the enemy; but receiving mighty help from

the power of Thy Cross in this world, may in the world to come receive the glory of Thy Crown; Who livest and reignest with the FATHER and the same SPIRIT, ever one God, world without end. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection now and ever, and in the hour of our death. Amen.

Prime.

(From 7 to 9.)

Our FATHER, Which art in heaven, &c.

I believe in GOD the FATHER Almighty, &c.

℣. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

℣. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

Sun of Righteousness! Whose
Brow

Mortals strove to darken o'er;
Thou, to whom the mockers
bow,

Thou, whose back the thongs
be gore;

Thee, we ask with earnest
heed,

Pour on us Thy saving grace;

Deign in pity us to lead,
Till we see Thee Face to
face.

CHRIST! by coward hands
betrayed,

CHRIST! for us a captive
made,

CHRIST! upon the bitter Tree
Slain for man, be praise to

Thee! Amen.

Antiphon.—They also.

PSALM xxxviii. *Domine, ne in furore.*

Put me not to rebuke, O
LORD, in Thine anger: nei-
ther chasten me in Thy heavy
displeasure.

For Thine arrows stick fast
in me: and Thy hand press-
eth me sore.

There is no health in my

flesh, because of Thy displeasure : neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt : through my foolishness.

I am brought into so great trouble and misery : that I go mourning all the day long.

For my loins are filled with a sore disease : and there is no whole part in my body.

I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

LORD, Thou knowest all my desire : and my groaning is not hid from Thee.

My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

They also that sought after my life laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

Antiphon.—They also that sought after My life laid snares for Me.

Ÿ. False witnesses did rise up against Me.

Rz. They laid to My charge things that I knew not.

As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not : and in whose mouth are no reproofs.

For in Thee, O LORD, have I put my trust : Thou shalt answer for me, O LORD, my GOD.

I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague : and my heaviness is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O LORD my GOD : be not Thou far from me.

Haste Thee to help me : O LORD GOD of my salvation.

Glory be, &c.

As it was, &c.

The Lesson. S. Mark xv. 1.

And straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound JESUS, and carried Him away, and delivered Him to Pilate. And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it. And the chief priests accused Him of many things; but He answered nothing.

Rz. Thanks be to God.

The Collects.

LORD JESUS CHRIST, Who wast made for our sakes the derision of sinners; remove from us the hand of Thy chastisement, and give medicine to heal the diseases both of our souls and of our bodies; look upon us, and so we shall look unto Thee; raise us up, and so we shall endeavour ourselves to follow Thee.

Behold, O LORD, our wickednesses are gone over our heads, and are like a sore burden, too heavy for us to bear; but Thine Head was smitten for us, that we might be raised up together, and made to sit in heavenly places with Thee. Wherefore we pray Thee, by that Thy trial of bitter mocking and scourging, to give us strength, that we may laugh to scorn all our ghostly enemies, and, being healed by Thy stripes, may remain under Thy protection.

Thou, LORD, knowest our desires, Thou hast compassion on our weakness; suffer us not to be tempted above that we are able to bear; grant that we may not, by any infirmity of soul or body be carried away from Thee. So that when our earthly warfare is come to an end, we may attain to the heavenly Jerusalem, which is the Vision of Peace, through JESUS CHRIST our LORD, to Whom with Thee, and the HOLY GHOST, be all honour and glory, world without end. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection now and ever, and in the hour of our death. Amen.

Tierce.

(Or 9 a.m.)

Our FATHER, Which art in heaven, &c.

V. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

V. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

Who along the mournful road
At the third drear hour didst
move,
Who didst bear the weary
load,
CHRIST! out of Thy tender
love;

Teach us so to love Thee,
LORD,
So direct us by Thy grace,
As to reach the blest reward
Of Thy heav'nly dwelling-
place. Amen.

Antiphon.—Though an host.PSALM xxvii. *Dominus illuminatio.*

The LORD is my light, and
my salvation; whom then
shall I fear: the LORD is the
strength of my life? of whom
then shall I be afraid?

When the wicked, even
mine enemies, and my foes,
came upon me to eat up my
flesh: they stumbled and fell.

Though an host of men
were laid against me, yet
shall not my heart be afraid:
and though there rose up
war against me, yet will I
put my trust in Him.

One thing have I desired
of the LORD, which I will re-
quire: even that I may dwell

in the house of the LORD all
the days of my life, to behold
the fair beauty of the LORD,
and to visit His temple.

For in the time of trouble
He shall hide me in His ta-
bernacle: yea, in the secret
place of His dwelling shall
He hide me, and set me up
upon a rock of stone.

And now shall He lift up
mine head: above mine ene-
mies round about me.

Therefore will I offer in
His dwelling an oblation with
great gladness: I will sing,
and speak praises unto the
LORD.

Hearken unto my voice, O LORD, when I cry unto Thee : have mercy upon me, and hear me.

My heart hath talked of Thee, Seek ye My face : Thy face, LORD, will I seek.

O hide not Thou Thy face from me : nor cast Thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O GOD of my salvation.

When my father and my mother forsake me : the LORD taketh me up.

Teach me Thy way, O LORD : and lead me in the

right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure : be strong, and He shall comfort thine heart ; and put thou thy trust in the LORD.

Glory be, &c.

As it was, &c.

Antiphon.—Though an host of men were laid against Me, yet shall not My heart be afraid.

Ÿ. Deliver Me, O GOD, out of the hand of the ungodly :

Rz. Out of the hand of the unrighteous and cruel man.

The Lesson. S. Mark xv. 20.

And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His Cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull.

Rz. Thanks be to God.

The Collects.

O LORD JESU CHRIST, Martyr of martyrs, and Saint of saints : in this and every other time of our

trouble, hide us in the Tabernacle of Thy Passion, so that hereafter we may dwell in Thy House all the days of our life, to behold Thy fair beauty and to visit Thy Temple, where Thou Thyself art the Temple and the Priest, and where Thy people shall reign with Thee for ever and ever.

LORD JESUS, Who didst go out to battle against the ancient Enemy, carrying with Thee no ensign of victory, but only the banner of Thy Cross; grant that we taking the same Cross, and bearing it manfully after Thee, may not fear when an host of enemies rise up against us; but overcoming them through Thee, and for Thee, may find Thee to be the rewarder of our victory, Who didst vouchsafe to be the Sharer of our conflicts.

O GOD, to Whom all the sorrows and desires of our hearts are known, come and help us speedily; so that when we are in danger through infirmity of body, or weakness of spirit, we may find Thee a very present help in trouble; our Shield here, and our exceeding great Reward there, for Thine Own merit's sake, to Whom with Thee, and the HOLY GHOST, be all honour and glory for ever. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection, now and ever, and in the hour of our death. Amen.

Septs.

(Or Noon.)

OUR FATHER, Which art in heaven, &c.

Ÿ. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

Ÿ. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

The Cross for us see JESUS
 bear
 And thirst's oppressive heat,
 While ruthless nails transfix
 and tear
 His sacred Hands and Feet.

The SON of GOD, the Crucified,
 Honour and praise beseech,
 Who on the Cross in torments
 died,
 The exiled to redeem. Amen.

Antiphon.—They parted.

PSALM xxii. *Deus, Deus meus.*

My GOD, my GOD, look
 upon me; why hast Thou
 forsaken me: and art so far
 from my health, and from
 the words of my complaint?

O my GOD, I cry in the
 day-time, but Thou hearest
 not: and in the night-season
 also I take no rest.

And Thou continuest holy:
 O Thou worship of Israel.

Our fathers hoped in Thee:
 they trusted in Thee, and
 Thou didst deliver them.

They called upon Thee, and
 were holpen: they put their
 trust in Thee, and were not
 confounded.

But as for me, I am a worm,
 and no man: a very scorn of
 men, and the outcast of the
 people.

All they that see me laugh
 me to scorn: they shoot out
 their lips, and shake their
 heads, saying,

He trusted in GOD, that
 He would deliver him: let
 Him deliver him, if He will
 have him.

But Thou art He that took
 me out of my mother's womb:
 Thou wast my hope when I
 hanged yet upon my mother's
 breasts.

I have been left unto Thee
 ever since I was born: Thou
 art my GOD even from my
 mother's womb.

O go not from me, for
 trouble is hard at hand: and
 there is none to help me.

Many oxen are come about
 me: fat bulls of Basan close
 me in on every side.

They gape upon me with
 their mouths: as it were a
 ramping and a roaring lion.

I am poured out like water,
 and all my bones are out of
 joint: my heart also in the
 midst of my body is even
 like melting wax.

My strength is dried up like
 a potsherd, and my tongue
 cleaveth to my gums: and
 Thou shalt bring me into the
 dust of death.

For many dogs are come
 about me: and the counsel

of the wicked layeth siege against me.

They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

They part my garments among them : and cast lots upon my vesture.

But be not Thou far from me, O LORD : Thou art my succour, haste Thee to help me.

Deliver my soul from the sword : my darling from the power of the dog.

Save me from the lion's mouth : Thou hast heard me also from among the horns of the unicorns.

I will declare Thy Name unto my brethren : in the midst of the congregation will I praise Thee.

O praise the LORD, ye that fear Him : magnify Him, all ye of the seed of Jacob, and fear Him, all ye seed of Israel ;

For He hath not despised, nor abhorred, the low estate of the poor : He hath not hid His face from him, but when he called unto Him He heard him.

My praise is of Thee in the great congregation : my vows will I perform in the sight of them that fear Him.

The poor shall eat, and be satisfied : they that seek after the LORD shall praise Him ; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the LORD : and all the kindreds of the nations shall worship before Him.

For the kingdom is the LORD'S : and He is the Governor among the people.

All such as be fat upon earth : have eaten, and worshipped.

All they that go down into the dust shall kneel before Him : and no man hath quickened his own soul.

My seed shall serve Him : they shall be counted unto the LORD for a generation.

They shall come, and the heavens shall declare His righteousness : unto a people that shall be born, whom the LORD hath made.

Glory be, &c.

As it was, &c.

Antiphon.—They parted My garments among them, and for My vesture did they cast lots.

Ÿ. Verily I say unto thee :

Rz. To-day shalt thou be with Me in Paradise.

The Lesson. S. Luke xxxiii. 33.

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand; and the other on the left. Then said JESUS, FATHER, forgive them, for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding: and the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be CHRIST, the chosen of GOD. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself.

Rz. Thanks be to GOD.

The Collects.

O LORD JESUS CHRIST, Who didst cry from the Cross to Thy FATHER, My GOD, My GOD, why hast Thou forsaken Me? and Who didst say to Thine Apostles, It is expedient for you that I go away; grant that, when we are forsaken for a while by Thee, we may not despair; vouchsafe that, when we cannot see Thee to be with us, we may not utterly faint; but possessing our souls in patience, may follow Thee in the night of Thy tribulation, till at length we behold the day of Thy glory.

Lead us forth, O LORD, in the Way of Life, which is also the Way of Thy Cross; and since, through the infirmity of our nature, it is hard and rough, give us such a portion of Thy SPIRIT that we may glory in our tribulations.

LORD JESUS, Who didst not come to call the righteous, but sinners to repentance, and didst promise to the thief, To-day shalt thou be with Me in Paradise; grant that we, bearing the punishment of our sins patiently and cheerfully here, may ascend unto that blessed place whither he first entered in with Thee, Who livest and reignest with the FATHER and the HOLY GHOST, world without end. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection, now and ever, and in the hour of our death. Amen.

DONES.

(3 p.m.)

OUR FATHER, Which art in heaven, &c.

Ÿ. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

Ÿ. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

CHRIST'S blest Passion libe-
rate

Us from sin's enthralling
state;

May we through His Cross
possess

Heaven's unfading blessed-
ness.

To our LORD, Who patient
hung

On the Cross, be glory sung :
Who with cry gave up the
ghost :

Man Who sav'd, through
Adam lost. Amen.

Antiphon.—I am so fast in prison.

PSALM lxxxviii. *Domine Deus.*

O LORD GOD of my salva-
tion, I have cried day and
night before Thee : O let my
prayer enter into Thy pre-
sence, incline Thine ear unto
my calling.

For my soul is full of trou-
ble : and my life draweth
nigh unto hell.

I am counted as one of

them that go down into the
pit : and I have been even as
a man that hath no strength.

Free among the dead, like
unto them that are wound-
ed, and lie in the grave :
who are out of remembrance,
and are cut away from Thy
hand.

Thou hast laid me in the

lowest pit : in a place of darkness, and in the deep.

Thine indignation lieth hard upon me : and Thou hast vexed me with all Thy storms.

Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

I am so fast in prison : that I cannot get forth.

My sight faileth for very trouble : LORD, I have called daily upon Thee, I have stretched forth my hands unto Thee.

Dost Thou show wonders among the dead : or shall the dead rise up again, and praise Thee ?

Shall Thy loving-kindness be showed in the grave : or Thy faithfulness in destruction ?

Shall Thy wondrous works be known in the dark : and

Thy righteousness in the land where all things are forgotten ?

Unto Thee have I cried, O LORD : and early shall my prayer come before Thee.

LORD, why abhorrest Thou my soul : and hidest Thou Thy face from me ?

I am in misery, and like unto him that is at the point to die : even from my youth up Thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the fear of Thee hath undone me.

They came round about me daily like water : and compassed me together on every side.

My lovers and friends hast Thou put away from me : and hid mine acquaintance out out my sight.

Glory be, &c.

As it was, &c.

Antiphon.—I am so fast in prison that I cannot get forth.

Ÿ. God forbid that I should glory :

Rz. Save in the Cross of our LORD JESUS CHRIST.

The Lesson. S. Luke xxiii. 44.

There was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when JESUS had cried with a loud voice, He said, FATHER, into Thy hands I commend My spirit : and having said thus, He gave up the ghost.

The Collects.

LORD GOD, we are Thy unprofitable and wretched servants, whom Thou didst create by Thy goodness, whom Thou didst redeem by the precious Death and Passion of Thy dear SON, whom Thou dost sanctify by the indwelling of Thy HOLY SPIRIT. Thou only hast the authority and the right over us; in Thee only do we desire to put all our trust; to Thee only we look for our strength here and our reward hereafter. O LORD, in Thee have we trusted; let us never be confounded.

LORD JESUS CHRIST, Who didst vouchsafe to die for us on the Cross; we beseech Thee that Thou wouldest offer and present unto GOD the FATHER for the souls of us Thy servants, all the bitternesses of the Passion which Thou didst endure on the Cross, and especially in this hour, when Thy most spotless Soul departed from Thy most blessed Body; and deliver us, in the hour of our death, from all the pains and condemnation that we have merited.

O JESUS CHRIST, the Crucified, we beseech Thee by that love which made Thee, the Life of all, to die on the Cross, in the hour and moment of our greatest afflictions, whensoever and howsoever they shall fall upon us, not to stand afar off from us, but to make haste in the needful time of trouble. By the triumph of Thy holy Cross, and by the merit of Thy sufferings, let Thy thoughts to us be thoughts of peace and not of bitterness, until Thou shalt deliver us from the bitterness of the world, into the glorious peace of Thy children, Who livest and reignest with the FATHER and the HOLY GHOST, ever one GOD, world without end. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection, now and ever, and in the hour of our death. Amen.

Vespers.

Our FATHER, Which art in heaven, &c.

I believe in GOD the FATHER, &c.

V. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

V. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

Who by the power
Of that dark hour
The bonds of sin didst burst
in twain ;

LORD, guide us sure
To peace secure,
Blest Leader of the Virgin
train !

The nauseous draught
By Thee was quaffed,
Amid the stripes, most bit-
terly,

All to efface
Sin's deadly trace,
Eternal LORD, Thou King,
most High !

To Thine Elect
Who have respect
To all Thy pains for sinners
borne,

Grant virtue, health,
And saving wealth,
Redeemer of a world for-
lorn !

With streams of blood,
A costly flood,
The Altar of Thy Cross is
gory,
JESUS divine,
Thou King benign,
Partaker of th' eternal glory.

Th' accuser foe
Thou didst lay low,
Blood of the LORD most in-
nocent !

O let us haste
To the glad Feast
Of CHRIST, the Lamb all
Provident. Amen.

Antiphon.—My Flesh also.

PSALM xvi. *Conserva me, Domine.*

Preserve me, O GOD : for
in Thee have I put my trust.
O my soul, thou hast said

unto the LORD : Thou art my
GOD, my goods are nothing
unto Thee.

All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

The LORD Himself is the portion of mine inheritance, and of my cup : Thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the LORD for giving me warning : my reins

also chasten me in the night-season.

I have set GOD always before me : for He is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

For why ? Thou shalt not leave my soul in hell : neither shalt Thou suffer Thy Holy One to see corruption.

Thou shalt show me the path of life ; in Thy presence is the fulness of joy : and at Thy right hand there is pleasure for evermore.

Glory be, &c.

As it was, &c.

Antiphon.—My Flesh also shall rest in hope.

The Lesson. S. Matth. xxvii. 57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was JESUS' disciple. He went to Pilate and begged the Body of JESUS. Then Pilate commanded the Body to be delivered.

The Collects.

O Thou that art the portion of our inheritance, and Who maintainest our lot ; call to remembrance the Cup of that Passion which Thou didst drink for us and for our salvation ; and, as its pain was infinite, so let its fruit be plentiful.

O LORD JESUS CHRIST, Who for our sakes didst tread the paths of death ; make known to us the Way of Life ; that, as Thou wast reckoned with the transgressors in Thy Death, and with the rich in Thy Burial, so we, who are dead in trespasses and sins, may be raised up by Thee to the land of true riches.

O LORD GOD, Who didst not suffer Thyself to be taken down from the Cross till Thou hadst accomplished Thy Passion, made reconciliation for sinners, and opened the kingdom of heaven to all believers ; grant that we may never desire to be taken down from the cross which, in Thy good Providence, Thou layest on us here, till we have done the work appointed us by Thee, Who livest and reignest, with the FATHER and the HOLY GHOST, ever One God, world without end. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection, now and ever, and in the hour of our death. Amen.

Compline.

(Or Bedtime.)

Our FATHER, Which art in heaven, &c.

I believe in GOD the FATHER Almighty, &c.

Ÿ. O GOD, make speed to save us.

Rz. O LORD, make haste to help us.

Ÿ. Glory be to the FATHER, &c.

Rz. As it was in the beginning, &c.

Praise be to Thee, O LORD, King of eternal glory.

The Hymn.

Who in the grave
Hewn from a cave,
O guiltless King, a corpse
didst lie ;
Teach us to rest
Safe on Thy breast,
For Thee to live, in Thee to
die.

Whom Thou didst call
From error's thrall,
Vouchsafe in dangers to be-
friend ;

And lead us on,
E'en to Thy throne,
The seat of joys that never
end.

CHRIST ! by coward hands
betrayed,

CHRIST ! for us a captive
made,

CHRIST ! upon the bitter Tree
Slain for man, be praise to
Thee ! Amen.

Antiphon.—Thou art.

PSALM xxxi. *In te Domine speravi.*

In Thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in Thy righteousness.

Bow down Thine ear to me : make haste to deliver me.

And be Thou my strong rock, and house of defence : that Thou mayest save me.

For Thou art my strong rock, and my castle : be Thou

also my guide, and lead me for Thy Name's sake.

Draw me out of the net, that they have laid privily for me : for Thou art my strength.

Into Thy hands I commend my spirit : for Thou hast redeemed me, O LORD, Thou GOD of truth.

Glory be, &c.

As it was, &c.

See also Psalm xci.

Antiphon.—Thou art My strong rock and My castle.

Ÿ. I will lay Me down in peace.

Rz. And take My rest.

The Lesson. S. Luke xxiii. 53.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His Body was laid. And they returned, and prepared spices and ointments ; and rested the Sabbath-day according to the commandment.

Rz. Thanks be to GOD.

The Collects.

O LORD JESUS CHRIST, Who hast made this life the day of preparation, and hast told us that the everlasting Sabbath is drawing on ; grant that we may so die with Thee, and be buried with Thee in this life, that finally we may rest with Thee in that Sabbath-day, according to Thy promise.

O LORD, our Governor, Who didst rest for us in the grave, and Who hast appointed for us a nightly likeness of death, to the end we should constantly bear in mind the same ; grant us such rest of body, that we may continually have a waking soul to watch for the time when Thou shalt appear to deliver us out of the miseries of this sinful life.

GOD, Who art the Giver of pardon and the lover of men ; grant to us, and all Thy servants, both living and departed, a merciful judgment in the Last Day ; that we, in the face of all creatures, may then be acknowledged as Thy true children ; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. Amen.

✠ And may the Passion of our LORD JESUS CHRIST be our safeguard and protection, now and ever, and in the hour of our death. Amen.

V. SHORT ACTS OF THE MOST NECESSARY VIRTUES FOR THE SICK,

*One or more of which may be added to the MORNING or
EVENING PRAYERS, or to the HOURS.*

1.

My GOD, I *accept* this sickness from Thy Fatherly Hands, and I entirely resign myself to Thy blessed will, whether it be for life or death. Not my will, but Thine, be done. *Thy will be done in earth, as it is in heaven.* Amen.

2.

LORD, I *submit* to all the pains and uneasiness of this my illness ; my sins have deserved infinitely more. Thou art just, O LORD, and Thy judgment is right. Amen.

3.

O LORD, I *offer* up to Thee all that I now suffer, or may yet have to suffer, to be united to the sufferings of my Redeemer, and sanctified by His Passion. Amen.

4.

I *adore* Thee, O my GOD, and my all! as my first beginning and last end: and I desire to pay Thee the best homage I am able, and to bow down all the powers of my soul to Thee. Amen.

5.

LORD, I *desire* to praise Thee for ever, in sickness as well as in health. I desire to join my heart and voice with the whole Church of heaven and earth in blessing Thee for ever. Amen.

6.

I *give Thee thanks* from the bottom of my heart, for all Thy mercies and blessings, bestowed upon me and Thy whole Church, through JESUS CHRIST Thy SON, and, above all, for having loved me from all eternity, and redeemed me with His precious Blood. O let not that Blood be shed for me in vain. Amen.

7.

I *believe*, O LORD my GOD, all those heavenly truths which Thou hast revealed, and which Thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, Who neither canst deceive nor be deceived. Thou hast promised the Spirit of truth, to guide Thy Church in all truth. (*Here say the Creed.*) In this faith I resolve, through Thy grace, both to live and die. O LORD! strengthen and increase this my faith. Amen.

8.

All my *hopes* are in Thee, O my GOD, and, through JESUS CHRIST, my Redeemer, through His Passion and Death, I hope for mercy, grace, and salvation from Thee. In Thee, O LORD, I have put my trust: oh! let me never be confounded! Amen.

9.

I *love* Thee, O my GOD: with my whole heart and soul, above all things: at least I *desire* so to love Thee. Oh! come now, take full possession of my soul, and teach me to love Thee for ever. I wish to love my neighbour with perfect charity, for the love of Thee. I forgive, from my heart, all who have in any way offended or injured me; and I ask pardon of all whom I have in any way offended or injured. Have mercy on me, O GOD! according to Thy great mercy, and, according to the multitude of Thy tender mercies, blot out my iniquities. Amen.

10.

Oh! who will give water to my head, and a fountain of tears to my eyes, that, night and day, I may bewail my sins!

Oh! that I had never offended so good a GOD!

Oh! that I had never sinned!

Too late have I known Thee, O eternal Truth!

Too late have I loved Thee!

O GOD! be merciful to me a sinner. JESUS, SON of the living GOD! have mercy on me. JESUS, infinite goodness! have mercy on me. Amen.

11.

I *commend* my soul to GOD my Creator, Who made me; to JESUS CHRIST my SAVIOUR, Who redeemed me with His precious Blood; to the HOLY GHOST, Who sanctifieth me. Into Thy hands, O LORD, I commend my spirit. Amen.

12.

I *renounce*, from this moment and for all eternity, the devil and all his works, and I abhor all his suggestions and temptations! Suffer not, O LORD, this mortal enemy of my soul to have any power over me, either now or at my last hour. Let Thy holy angels defend me from all the powers of darkness. Amen.

13.

My whole *confidence*, either of living or dying well, is grounded on the infinite merits of my Redeemer's Death and Passion. Receive, O eternal FATHER, His precious merits, in satisfaction for all my sins.

I am sick, my life is weak, and therefore to Thee, O LORD, I fly as my only Physician : heal me, O LORD, and I shall be made whole : and since all my confidence is reposed in Thee, let me not be confounded. But what am I, O most merciful GOD, that speak so boldly to Thee ? I am a sinner, conceived and born in sin. My body is nothing but corruption, and food for worms. What victory, O LORD, will it be, if when Thou contendest with me, Thou shouldst overthrow me, who am less in respect of Thee than a little chaff before the face of the wind ? Amen.

14.

Forgive, O LORD, forgive all my sins, and lift me up from this low and miserable vale of tears. Thou art my LORD and my GOD, Flesh of my flesh, bone of my bone ; Thou didst assume my human nature, that I might boldly have recourse to Thee, as my Brother, and wouldst so mercifully veil and shadow Thy Divinity, that I might not be afraid of Thy dread Majesty. Wherefore, arise, O LORD, and help ; arise, and reject me not for ever. Amen.

15.

Act of Contrition.

Holy JESUS, I am a part of that dear purchase which Thou madest on the Cross. For me Thou sheddest Thy precious Blood ; cast me not away, I am that sheep that has gone astray : seek me, O good Shepherd, and bring me to Thy flock, that Thou mayest be justified in Thy words ; for Thou hast promised that at what hour soever a sinner repents of his sins, and turns to Thee, he shall be saved. I lament, O

LORD, and mourn for my sins; I acknowledge my iniquity; my wickedness is always in my sight. I have sinned against heaven and before Thee, and am not worthy to be called Thy child. Turn away Thy face, O LORD, from my sins, and blot out all my iniquities, according to Thy great mercy. Cast me not away from Thy sight; deal not with me according to my sins; nor reward me as my iniquities deserve; but help me, O LORD, my SAVIOUR, and for the glory of Thy Name deliver me. Deal mercifully with me, according to Thy great mercy; that with the rest of Thy elect I may be admitted into Thy glorious and eternal kingdom, and praise Thee for ever and ever. Amen.

VI. SHORT PRAYERS AND EJACULATIONS, GATHERED FROM THE PSALMS.

Ps. cxli., cxlii.

LORD, I call upon Thee, haste Thee unto me: and consider my voice when I cry unto Thee.

Let my prayer be set forth in Thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

Set a watch, O LORD, before my mouth: and keep the door of my lips.

But mine eyes look unto Thee, O LORD GOD: in Thee is my trust, O cast not out my soul.

When my spirit was in heaviness: Thou knewest my path.

I cried unto Thee, O LORD,

and said: Thou art my Hope, and my portion in the land of the living.

Consider my complaint: for I am brought very low.

Bring my soul out of prison: that I may give thanks unto Thy Name.

Ps. xliv., xxii.

My confusion is daily before me: and the shame of my face hath covered me.

But Thou continuest holy: O Thou worship of Israel.

Thou art He that took me out of my mother's womb: Thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto Thee ever since I was born : Thou art my GOD even from my mother's womb.

O go not from me, for trouble is hard at hand : and there is none to help me.

Ps. xxx.

What profit is there in my blood : when I go down to the pit ?

Shall the dust give thanks unto Thee : or shall it declare Thy truth ?

Hear, O LORD, and have mercy upon me : LORD, be Thou my Helper.

Ps. lv.

My heart is disquieted within me : and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

Ps. xc.

For we consume away in Thy displeasure : and are afraid at Thy wrathful indignation.

Thou hast set our misdeeds before Thee : and our secret sins in the light of Thy countenance.

O satisfy me with Thy mercy, and that soon : so

shall I rejoice and be glad all the days of my life.

Ps. lxxvii.

Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

Will the LORD absent Himself for ever : and will He be no more entreated ?

Is His mercy clean gone for ever : and is His promise come utterly to an end for evermore ?

Hath GOD forgotten to be gracious : and will He shut up His loving-kindness in displeasure ?

Ps. lxxxix., cxliv., cix.

What man is he that liveth and shall not see death : and shall he deliver his soul from the hand of hell ?

Man is like a thing of nought : his time passeth away like a shadow.

O remember how short my time is : wherefore hast Thou made all men for nought ?

But deal Thou with me, O LORD GOD, according unto Thy Name : for sweet is Thy mercy.

O deliver me, for I am helpless and poor : and my heart is wounded within me.

I go hence like the shadow that departeth : and am driven away as the grasshopper.

Help me, O LORD my GOD :

O save me according to Thy mercy.

Ps. cxix., lxxi., xxxix.

My flesh trembleth for fear of Thee : and I am afraid of Thy judgments.

Cast me not away in the time of age : forsake me not when my strength faileth me.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Ps. xxxi.

In Thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in Thy righteousness.

Bow down Thine ear to me : make haste to deliver me.

And be Thou my strong rock and house of defence : that Thou mayest save me.

For Thou art my strong rock, and my castle : be Thou also my Guide, and lead me for Thy Name's sake.

Ps. xiii., xxvii.

Consider and hear me, O LORD my GOD : lighten mine eyes that I sleep not in death.

Hearken unto my voice when I cry unto Thee : have mercy upon me, and hear me.

My heart hath talked of Thee, Seek ye My face : Thy face, LORD, will I seek.

O hide not Thou Thy face

from me : nor cast Thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O GOD of my salvation.

Ps. xxviii.

Unto Thee will I cry, O LORD my strength : think no scorn of me ; lest, if Thou make as though Thou hearest not, I become like them that go down into the pit.

Hear the voice of my humble petitions, when I cry unto Thee : when I hold up my hands towards the mercy-seat of Thy holy temple.

Ps. xl., xli.

O LORD, let it be Thy pleasure to deliver me : make haste, O LORD, to help me.

O LORD, comfort me, when I lie sick upon my bed : make Thou all my bed in my sickness.

LORD, be merciful unto me : heal my soul, for I have sinned against Thee.

Ps. lxii.

My soul truly waiteth still upon GOD : for of Him cometh my salvation.

Nevertheless, my soul, wait thou still upon GOD : for my hope is in Him.

He truly is my strength and my Salvation : He is my defence, so that I shall not fall.

In GOD is my health, and my glory : the rock of my might, and in GOD is my trust.

Ps. lvii.

Be merciful unto me, O GOD, be merciful unto me, for my soul trusteth in Thee : and under the shadow of Thy wings shall be my refuge, until this tyranny be over-past.

I will call upon the most high GOD : even unto the GOD that shall perform the cause that I have in hand.

Heshall send from heaven : and save me from the reproof of him that would eat me up.

Ps. lxix.

Save me, O GOD : for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

GOD, Thou knowest my simpleness : and my faults are not hid from Thee.

But, LORD, I make my prayer unto Thee : in an acceptable time.

Hear me, O GOD, in the multitude of Thy mercy : even in the truth of Thy salvation.

Take me out of the mire, that I sink not.

Let not the waterfloods drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy loving-kindness is comfortable : turn Thee unto me according to the multitude of Thy mercies.

And hide not Thy face from Thy servant, for I am in trouble : O haste Thee, and hear me.

Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

Ps. iii., iv.

Hear me when I call, O GOD of my righteousness : Thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

Thou, O LORD, art my Defender : Thou art my worship and the lifter up of my head.

I will lay me down in peace, and take my rest : for it is Thou, LORD, only, that makest me dwell in safety.

Ps. ix., xiii., xxiii.

The LORD also will be a defence for the oppressed : even a refuge in due time of trouble.

And they that know Thy Name will put their trust in Thee : for Thou, LORD, hast

never failed them that seek Thee.

My trust is in Thy mercy ; and my heart is joyful in Thy salvation : though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me : Thy rod and Thy staff comfort me.

Ps. xxvii., xxxiii.

The LORD is my light, and my Salvation ; whom then shall I fear : the LORD is the strength of my life ; of whom then shall I be afraid ?

For in the time of trouble He shall hide me in His tabernacle : yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

My soul hath patiently tarried for the LORD : for He is my help, and my shield.

For my heart shall rejoice in Him : because I have hoped in His holy Name.

Let Thy merciful kindness, O LORD, be upon me : like as I do put my trust in Thee.

Unto Thee lift I up mine eyes : O Thou that dwellest in the heavens.

Thou art my hiding-place, and my shield, I hope in Thy word.

All Thy waves and storms are gone over me.

Ps. xlii.

The LORD hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and made my prayer unto the GOD of my life.

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in GOD : for I will yet thank Him, Which is the help of my countenance, and my GOD.

Ps. xlviii., cxxxviii.

For this GOD is our GOD for ever and ever : He shall be our Guide unto death.

Nevertheless, though I am sometime afraid : yet put I my trust in Thee.

Though I walk in the midst of trouble, yet shalt Thou refresh me : and Thy right Hand shall save me.

Ps. lxi.

Hear my crying, O GOD : give ear unto my prayer.

From the ends of the earth will I call upon Thee : when my heart is in heaviness.

O set me up upon the rock that is higher than I : for Thou hast been my hope, and a strong tower for me against the enemy.

I will dwell in Thy tabernacle for ever : and my trust

shall be under the covering
of Thy wings.

Ps. xlii., iv.

Like as the hart desireth
the water-brooks : so longeth
my soul after Thee, O GOD.

My soul is athirst for GOD,
yea, even for the living GOD :
when shall I come to appear
before the presence of GOD ?

LORD, lift Thou up : the
light of Thy countenance up-
on me.

Ps. v., xxxvi., xxiii.

My voice shalt Thou hear
betimes, O LORD : early in
the morning will I direct my
prayer unto Thee, and will
look up.

How excellent is Thy mercy,
O GOD : and the children of
men shall put their trust
under the shadow of Thy
wings.

They shall be satisfied with
the plenteousness of Thy
house : and Thou shalt give
them drink of Thy pleasures,
as out of the river.

For with Thee is the well
of life : and in Thy light
shall we see light.

The LORD is my Shepherd :
I shall not want.

Ps. ciii.

Thou, LORD, art full of
compassion and mercy : long-
suffering and of great good-
ness.

Thou hast not dealt with

us after our sins : nor re-
warded us according to our
wickednesses.

For look how high the
heaven is^e in comparison of
the earth : so great is Thy
mercy also toward them that
fear Thee.

Look how wide also the
east is from the west : so far
hast Thou set our sins from us.

Yea, like as a father pitieth
his own children : even so
Thou, LORD, art merciful un-
to them that fear Thee.

For Thou knowest whereof
we are made : and remem-
berest that we are but dust.

But the merciful goodness
of the LORD endureth for
ever and ever upon them that
fear Him : and His righteous-
ness upon children's chil-
dren.

Ps. lxxxvi.

Bow down Thine ear, O
LORD, and hear me : for I
am poor, and in misery.

Preserve Thou my soul :
my GOD, save Thy servant
that putteth his trust in Thee.

Be merciful unto me, O
LORD : for I will call daily
upon Thee.

Comfort the soul of Thy
servant : for unto Thee, O
LORD, do I lift up my soul.

For Thou, LORD, art good
and gracious : and of great
mercy unto all them that call
upon Thee.

Give ear, LORD, unto my

prayer : and ponder the voice of my humble desires.

In the time of my trouble I will call upon Thee : for Thou hearest me.

For Thou art great, and doest wondrous things : Thou art GOD alone.

Teach me Thy way, O LORD, and I will walk in Thy truth : O knit my heart unto Thee, that I may fear Thy Name.

But Thou, O LORD GOD, art full of compassion and mercy : long-suffering, plentiful in goodness and truth.

O turn Thee then unto me, and have mercy upon me : give Thy strength unto Thy servant, and help the son of Thine handmaid.

Ps. xxxix.

LORD, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, Thou hast made my days as it were a span long : and mine age is even as nothing in respect of Thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, LORD, what is my hope : truly my hope is even in Thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was Thy doing.

Take Thy plague away from me : I am even consumed by the means of Thy heavy hand.

When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O LORD, and with Thine ears consider my calling : hold not Thy peace at my tears.

For I am a stranger with Thee : and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Ps. lxxxviii.

O LORD GOD of my salvation, I have cried day and night before Thee : O let my prayer enter into Thy Presence, incline Thine ear unto my calling.

For my soul is full of trouble : and my life draweth nigh to hell.

Thine indignation lieth hard upon me : and Thou

hast vexed me with all Thy storms.

My sight faileth for very trouble : LORD, I have called daily upon Thee, I have stretched forth my hands unto Thee.

Shall Thy loving-kindness be showed in the grave : or Thy faithfulness in destruction ?

Shall Thy wondrous works be known in the dark : and Thy righteousness in the land where all things are forgotten ?

Unto Thee have I cried, O LORD : and early shall my prayer come before Thee.

But God hath delivered my soul from the place of hell : for He shall receive me.

Ps. lxxix.

O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

Help us, O God of our salvation, for the glory of Thy Name : O deliver us, and be merciful unto our sins, for Thy Name's sake.

O let the sorrowful sighing of the prisoners come before Thee : according to the greatness of Thy power, preserve Thou those that are appointed to die.

Ps. cxix.

O do well unto Thy scr-

vant : that I may live, and keep Thy word.

Open Thou mine eyes : that I may see the wondrous things of Thy law.

My soul cleaveth to the dust : O quicken Thou me, according to Thy word.

My soul melteth away for very heaviness : comfort Thou me according unto Thy word.

It is good for me that I have been in trouble : that I may learn Thy statutes.

I know, O LORD, that Thy judgments are right : and that Thou of very faithfulness hast caused me to be troubled.

My soul hath longed for Thy salvation : and I have a good hope because of Thy word.

Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me ?

Ps. xviii., lxviii.

I will love Thee, O LORD, my strength ; the LORD is my stony rock, and my defence : my SAVIOUR, my GOD, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge.

I will call upon the LORD, which is worthy to be praised : so shall I be safe from mine enemies.

Praised be the LORD daily : even the GOD Who helpeth

us, and poureth His benefits upon us.

He is our GOD, even the GOD of Whom cometh salvation : GOD is the LORD, by Whom we escape death.

As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning : for Thou hast been my defence and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing : for Thou, O GOD, art my refuge, and my merciful GOD.

Ps. xvii., cxxi.

Thou hast proved and visited mine heart in the night-season ; Thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the LORD.

I will lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the LORD : Who hath made heaven and earth.

He will not suffer thy foot to be moved : and He that keepeth thee will not sleep.

Ps. cxix., cxviii.

Thou art my portion, O LORD : I have longed for Thy salvation.

I have longed for Thy saving health, O LORD : and in Thy law is my delight.

O let my soul live, and it shall praise Thee : and Thy judgments shall help me.

I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

The LORD hath chastened me sore : but He hath not given me over unto death.

Ps. cxxi.

The LORD Himself is my keeper : the LORD is my defence upon my right hand.

The LORD shall preserve me from evil : yea, it is even He that shall preserve my soul.

Ps. cxvi., xxxvi.

Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

And why ? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the LORD : in the land of the living.

I will receive the cup of salvation : and call upon the Name of the LORD.

I will pay my vows now in the presence of all His

people : right dear in the sight of the LORD is the death of His saints.

But as for me, I will behold Thy Presence in righteousness : and when I awake up after Thy likeness, I shall be satisfied with it.

I shall be satisfied with the plenteousness of Thy house : and Thou shalt give me drink of Thy pleasures, as out of the river.

For with Thee is the well of life : and in Thy light shall we see light.

A Short Protestation to be made after the recital of one of the three Creeds, or after p. 300.

In this Faith, which I unfeignedly and entirely believe, I resolve by Thy help to live and die ; and if aught shall happen by the violence of my sickness, or the suggestions of my spiritual enemies, whereby I may think, say, or do anything contrary to this holy faith and purpose ; I do here revoke it beforehand, and protest from my inmost soul, even before CHRIST, and His holy Angels, that I give no consent thereunto : Giving humble and hearty thanks to my loving Creator and Redeemer ; that by the wonderful goodness of His bounty, He hath vouchsafed to bring me to the knowledge of this faith in Him ; which with my soul and body, I commend into His most holy and merciful Hands, now and at the hour of my death. Amen.

A Protestation of Forgiveness.

I do further most humbly desire all, and every one whom I have offended, that they would vouchsafe to forgive me. And I do freely and heartily forgive all the world, whereinsoever any have offended me, or done me any injury ; even as I desire to be forgiven of GOD, and to be absolved from my sins, for the merits of my Blessed Redeemer. Amen.

VII. EXAMINATION OF THE SICK.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begins his Prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him, (if he humbly and heartily desire it) after this sort.*

Our LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Are you persuaded—

1. That no sickness or cross comes by chance to any one?
2. That it is GOD Who sends them; and do you submit to His Providence in ordering this sickness?
3. That as He has sent it at this time, it is expedient for you?
4. That GOD loves you as a FATHER, and therefore corrects you for your good?
5. That though He has long given you good things, He now brings on you evil things for your greater good?
6. That it is a proof of His gracious favour, that though you have forsaken Him, He has not left you?

7. Now this being the case, do you submit your will to the Divine Will, taking this sickness patiently, and giving Him thanks?

Do you confess—

1. That you have not lived as you ought, but have sinned grievously and done amiss?

2. That you have not called to mind the years of your past life spent amiss?

3. That you desire to feel greater sorrow for your sins, and are grieved that you do not feel more?

4. That you desire to be enlightened, as to your unknown and forgotten sins, that you may repent of them?

5. Is there any special sin that lies heavy on your conscience, for which you need the benefit of absolution?

6. Do you repent of these sins? and are you desirous and resolved to judge, and take vengeance upon yourself for them, if you live?

7. Do you sincerely resolve to amend your life, and live more carefully if GOD restores your health?

8. Do you steadfastly resolve to avoid all the means and occasions of sinning; and those temptations which have caused you to fall?

9. Is it your unfeigned purpose to be constant in the service and worship of GOD; and in works of charity and mercy?

10. And do you solemnly promise all this in the Presence of GOD, His grace assisting you?

Do you believe?—

1. Do you believe all the Articles of the Christian Faith, as contained in the ancient Creeds, as the Holy Church believes them? and that you cannot be saved unless you do believe them?

2. Do you believe in One GOD; that is in the Unity of the Divine Nature; in the undivided Trinity of Three Persons, the FATHER to be GOD; the Only-begotten SON of GOD, to be GOD, in all things co-equal to the FATHER; and the HOLY SPIRIT, proceeding alike from the FATHER and the SON, to be also GOD Consubstantial and equal to the FATHER and the SON?

3. Do you believe in the Nativity of GOD Incarnate of the Virgin Mary, in His Passion and Death, His Burial and Resurrection from the dead on the third day ; His Ascension into Heaven ; and the sure expectation of His coming again to judge the world ?

4. Do you love and embrace this Faith with an obedient will ?

5. Do you rejoice and give thanks to GOD, that you were baptized into this Faith, in which you have lived, and in which you now desire to die ?

6. Do you desire, and would you have us in your name humbly to beg GOD to keep, and strengthen you in this Faith, that it may never fail you, and especially in the hour of death ?

7. If through weakness or temptation you say or do anything contrary to the faith, do you renounce all such words and deeds ?

8. Have you any doubt or scruple concerning any Article of the Faith ?

9. Do you believe the Holy Scriptures to be the Word of GOD ?

10. Do you trust in the merits of CHRIST JESUS for pardon and salvation ?

11. Are you ever tempted to despair of GOD's mercy, on account of the number and greatness of your sins ?

12. Or do you presume on the mercy of GOD, and so boldly continue in sin ?

Here say Short Protestation, p. 297.

Dear *brother*, since *faith* without *charity* is of nothing worth, it behoves us to love GOD above all things, with all our heart, and soul, and strength, and to love our neighbour as ourself, therefore

Do you forgive ?—

1. Are you in charity with all the world, even your enemies ?

2. Do you heartily forgive all who have injured or offended you ? Do you return good for evil ?

3. Do you likewise desire of GOD that He would forgive them ?

4. Do you desire forgiveness from those you have offended, and have you made the request to them?

5. Since no remission of sins can be hoped for, unless you make restitution, are you prepared to make restitution to all you have wronged or overreached, and to give satisfaction for all the wrong and injuries you have done?

6. Have you ever detained, or do you now retain, lands and goods, which belong rightfully to others?

7. Do you detain anything unjustly, that was given to the poor, or to the Church?

8. Have you made a just will, expressed no anger or peevishness in it; or disinherited any to whom you ought to leave your possessions?

9. Have you provided for the payment of your debts?

10. Have you remembered the poor in your will?

N.B.—For further Self-examination, see Vol. II.

SHORT PENITENTIAL PRAYERS,

To be used after Self-examination; or in Preparation for Holy Communion.

1.

O LORD, quicken and comfort my soul, for I have sinned against Thee. LORD, I call to mind all the years of my life past, in the bitterness of my soul for my sin. My misdeeds have prevailed against me. O be Thou merciful unto my sin; O for Thy Name's sake, be merciful unto my sin, for it is great. Amen.

Namely and especially, O LORD, be merciful unto me, for . . . &c., lay not these sins nor the rest to my charge. O let the depth of my sin call unto the depth of Thy mercies and of Thy grace. LORD, let it come, that where sin hath abounded, grace may superabound. Amen.

2.

LORD, I believe, help Thou mine unbelief.

O LORD, though Thou slay me, yet will I put my trust in Thee. Though I walk through the valley of the shadow of death, yet I will fear no evil; for I

verily hope to see the goodness of the LORD in the land of the living. Amen.

3.

O let this cup pass from me ; nevertheless, if it may not pass from me, but I must drink it, *Thy will be done.*

O that Thou wouldst hide me in the grave, and keep me secret until Thy wrath be past, and appoint me a time in which Thou wilt remember me !

Say unto my soul, O say it now, I am thy salvation.

See Prayers, pp. 91, 92, 106, 96 ; Litany of Confession, Vol. II.

4.

O Lord, I have sinned !

But I have not denied Thee ; O never let the enemy prevail with me to deny Thee.

O Lord, I have sinned !

But I believe ; O LORD, increase my faith, and let me never be confounded.

O Lord, I have sinned !

But I hope ; and what is my hope, but in Thee alone ? Receive me, O LORD, according to Thy word, and let me not be disappointed of my hope.

O Lord, I have sinned !

But I have prepared and directed my heart to seek Thee ; and though not purified according to the purification of the sanctuary, yet, O LORD JESU, quench not the smoking flax, nor break the bruised reed.

O Lord, I have sinned !

But I bear Thy correction patiently, and I hold my tongue, because Thou, LORD, hast done it.

O Lord, I have sinned !

But I forgive those that have trespassed against me, and Thou hast promised forgiveness to him that forgives them.

O Lord, I have sinned !

But I cast myself upon Thee ; O withdraw not

Thyself, and in no wise cast me out when I come unto Thee.

O Lord, I have sinned !

But I desire to depart confessing unto Thee, and calling on Thy Name. Wherefore not for my sake, O LORD, nor for anything that belongs to me, but for Thine own sake, for Thy Name's sake, for the glory of Thy Name, and Thy truth's sake, and for Thy many great and wonderful mercies, for the sake of CHRIST the Mediator, and of the HOLY GHOST the Comforter, receive me that am returned to myself, and returning unto Thee. Amen.

Prayers for Love of God, &c., p. 125 ; Litany of Supplication, Vol. II.

5.

And therefore, O LORD my God,
I show forth, I offer, I commemorate,

Between Thee and me,

CHRIST the Priest, the Lamb, the Sacrifice ;

Between me and Satan,

CHRIST a King, a Lion, a Conqueror ;

Between me and sin,

CHRIST's innocency in His Life ;

Between the punishment of me and my sins,

CHRIST's Satisfaction, Passion, and precious Blood ;

Between me and my want of righteousness,

CHRIST's righteousness and unsinning obedience ;

Between me and my unworthiness to be rewarded,

CHRIST's merits ;

Between me and my want of sorrow for my sins,

CHRIST's tears and Bloody Sweat ;

Between me and my want of fervency in prayer,

CHRIST's intercession ;

Between me and my own conscience, and the accusations of Satan,

CHRIST the Advocate ;

Between me and my concupiscence,
CHRIST'S love.

Let it be acceptable unto Thee, O LORD, for the
same CHRIST'S sake. Amen.

See Pleading of the Passion; Offerings to the Father; Prayers to the Lord Jesus; Meditations, &c., for Holy Week, Vol. II., Lent.

6.

O Lord, I have sinned,

But—

I do not cover my sin,

I do not excuse,

I willingly confess,

I reflect on it in the bitterness of my soul.

I abhor myself for the sins I have committed against Thee; O give me grace, that I may judge and take vengeance on myself, that I may not depart this most miserable life without forgiveness. Amen.

O LORD, I have not only sinned, but provoked Thee with many and grievous sins; yet I beseech Thee, remember that I am but flesh, even a wind that passeth, and cometh not again. Amen.

The compassion of my SAVIOUR can avail more towards the salvation of me a sinner, than my iniquity can go to my destruction. Amen.

O LORD JESUS, in Thee was found no cause of death, and yet Thou didst die for me: I have deserved death: give me grace that I may not fear to die, but that I may be prepared for it. Amen.

O LORD JESUS, for those bitter Pains which Thou didst endure on the Cross for me, a most miserable creature, and especially at that hour when Thy most precious Soul went forth from Thy blessed Body, I

beseech Thee, have mercy on my soul when she takes her flight, and lead her unto life eternal. Amen.

See Prayers, Holy Saturday, Vol. II.

7.

O Lord, give me faith, which works by love, and overcomes the world: a most holy faith.

That I may love Thee as a FATHER, and fear Thee as Almighty.

That I may commit my soul unto Thee in well-doing, as unto a faithful Creator.

That CHRIST may be formed in me, and that I may be conformed unto His Image.

That I may give thanks for those things which He suffered for me; that I may suffer with Him; that I may suffer for Him whatsoever shall seem good to Him.

That for His Cross, Death, and Burial, I may revenge, crucify, kill, bury my sins which caused these.

That for His descent into hell, whilst I live I may descend thither by frequent meditation.

That I may be made conformable to His Resurrection, by rising again unto newness of life.

And also to His Ascension, by meditating on and seeking those things which are above.

That I may be also mindful of His Session at the Right Hand of the FATHER, as often as I need any heavenly consolation, and as often as I am cold in devotion.

That I may never forget His coming again to Judgment; that I may always hear the blast of the trumpet sounding, and ever pray without ceasing, till I am placed at Thy Right Hand. Amen.

See Litanies on the Passion, Vol. II.

The Communion of the Sick.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the oft receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church: that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

N.B. It is important to fix an EARLY HOUR, if possible, for Communion of the sick person, in order that the Priest may be the better enabled to celebrate fasting, as the Church orders. No one should be so inconsiderate as to compel such Priests to remain fasting until late in the day.

The Collect.

Almighty, everliving GOD, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine Hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be Thy gracious will;) and whensoever his soul shall depart from the body, it may be without spot presented unto Thee; through JESUS CHRIST our LORD. Amen.

The Epistle. Heb. xii. 5.

My son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him. For whom the LORD loveth He chasteneth; and scourgeth every son whom He receiveth.

The Gospel. S. John v. 24.

Verily, verily, I say unto you, He that heareth My word,

and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the Holy Communion, beginning at these words [Ye that do truly, &c.]*

Thoughts on the Holy Eucharist, to be dwelt on before the Holy Communion; they may also be read to a sick person before receiving his last Eucharist.

Before thy GOD comes to thee lift up thy soul with the following considerations and intentions.

For in the first place, thy GOD comes to thee in the SIGN of friendship and reconciliation, since His delights are to be with the sons of men.

Secondly, He comes that He may dispel and remove all fears of death from thee, saying, Fear not, My son, for I am with thee, when thou passest through the fire the flames shall not kindle upon thee.

Thirdly, He comes, that He may offer to thee the kiss of peace, according to His word, Peace be unto you, fear not, it is I Myself.

Fourthly, He comes as the Pledge of future glory, therefore do thou hold it fast, neither let it go.

Fifthly, He comes as the Leader of thy future journey to eternal life, for He said, I am the Way, the Truth, and the Life.

Sixthly, He comes as a Protector against the assaults of devils, therefore boldly say, Place Thyself between me and the hand of those who fight against me.

Lastly, He comes as a faithful FRIEND that He may prove to thee His faithfulness in time of need. He Who gave His Life for thee, certainly will not desert thee in thy extreme necessity, or do less for thee than any earthly friend would do in such a case.

N.B. Devotions in Preparation for Holy Communion will be found in Vol. II.

Ejaculations after receiving Holy Communion.

I.

Glory and thanksgiving be to Thee, O LORD, Who in Thy sweetness hast been pleased to visit and refresh my poor soul. Now let Thy servant depart in peace, according to Thy Word.

II.

Soul of CHRIST, sanctify *me*.

Body of CHRIST, save *me*.

Blood of CHRIST, inebriate *me*.

Water from the Side of CHRIST, cleanse *me*.

O Good JESU, hear *me*, and suffer *me* not to be separated from Thee.

From the malicious enemy defend *me*.

In the hour of *my* death call *me*, and bid *me* come to Thee, that with Thy saints *I* may praise Thee to endless ages. Amen.

Nothing more, O Good JESUS, shall separate me from Thee. Now that I am united to Thee, in Thee I will live, in Thee I will die, and in Thee I hope to abide for ever.

III.

Now I will fear no evil, though I walk through the valley of the shadow of death, because Thou art with me, O LORD: like as the hart desireth the waterbrooks, so longeth my soul after Thee, O GOD: my soul is athirst for GOD, yea, even for the living GOD: when shall I come to appear before the Presence of GOD?

IV.

Bless me now, O loving JESUS, and establish my soul in everlasting peace; such Peace as only Thou canst give; such as it may not be in the power of the enemy to destroy.

V.

Into Thy hands I commend my spirit; receive me,

sweet JESUS ; in Thee may I rest, and in Thy happiness rejoice without end. In Thee I live, sweet JESUS, in Thee I desire to die ; both living and dying I will ever profess that Thou art good, and that Thy mercy endureth for ever.

VI.

O Sweetness of my heart, and love of my soul, take off my heart and thoughts from this world, that all my comfort may be in Thee. O my Love and my Joy, when will the Day of Eternity appear, when laying down this burden of flesh, I shall join with Thy saints in Thy everlasting praise !

VII.

O sweet Light of heaven, inflame my heart with the fire of Thy Charity ; I offer Thee all that is within me, let that divine flame consume me. Let nothing be now my comfort, but Thou, my LORD JESUS, and nothing afflict me but my sins, and whatever is displeasing to Thy Divine Majesty.

VIII.

O Blessed JESUS, Life eternal, by Whom I live and without Whom I die, grant that I may now be united for ever to Thee, and that in the embraces of Thy holy Love and Divine Will I may rest for ever.

IX.

O Blessed LORD JESUS, at the hour of my departure may I so thirst for Thee, to behold and praise Thee, that my love of Thee may overcome the pangs of death. In that last agony be Thou with me, my Door to my eternal home. Let the light of Thy Countenance fall full upon me, and let me see Thee Face to face. Amen.

SPIRITUAL COMMUNION.

Spiritual Communion is the calling into exercise of the acts of faith, hope, and charity ; by which, when deprived of the actual participation of the Sacrament, the effects of the Sacrament, that is, union with CHRIST, may be obtained.

Though we may not receive the LORD sacramentally more than once a day, He may, nevertheless, be received spiritually every hour and every moment, unless through negligence, or some other fault, this blessing be withdrawn from us.

And this Spiritual Communion will sometimes be more beneficial to the soul, and more acceptable to GOD, than many Sacramental communions, which may fail to be so through the faults of the recipients.

As often, then, as thou shalt dispose thyself for such Communion, thou wilt find the SON of GOD ready, with His Own Hands, to give Himself to thee for thy spiritual food.

By way of preparation, turn to Him with thy whole heart, and after brief review of thy failings, mourn with Him over thine offences, and beseech Him, in all humility and faith, that He would deign to come into thy poor soul with new grace, to heal it, and to strengthen it against the enemy.

Or again, when striving to subdue self, to mortify any one of thine appetites, or to perform some act of virtue, do all with a view to make ready thy heart for the LORD, Who is continually asking it of thee ; and then turning to Him, invite Him earnestly to come with His grace to heal thee, and deliver thee from thine enemies, that He alone may take possession of thy heart.

Or else, calling to mind thy last Sacramental Communion, say with a burning heart, " When, O LORD, shall I receive Thee again ? When ? O when ? "

But if thou wouldest prepare thyself, and communicate spiritually in a more solemn manner, begin from the preceding evening to direct all thy thoughts and actions to this end, namely, the spiritual reception of thy LORD.

Early in the morning, strive to inflame thy heart with a great desire to receive Him by a consideration of the great happiness and benefit of the soul that worthily partakes of the most Holy Sacrament of the Altar ; for thereby lost virtue is regained, the soul recovers her former beauty, and

the fruits and merits of the Passion of the SON of GOD are communicated to her. Consider also, how well pleased GOD is that we should receive this Sacrament and enjoy these blessings.

The desire for it being thus enkindled within thee, turn to Him and say, "Since, LORD, I am not permitted this day to receive Thee sacramentally, vouchsafe, O Power and Goodness Uncreate, to pardon and cleanse me from all my faults, that I may worthily receive Thee spiritually, not now only, but every day and every hour; and grant me new grace and strength to resist all my enemies, and specially that one against whom, for the love of Thee, I am now waging war. Amen."

Prayer.

O SAVIOUR worthy of all love, Who wert the perpetual object and reigning desire of the ancient patriarchs and prophets, and of all the saints of the Old Testament, who sighed incessantly for Thine Incarnation; come into my soul, which burns with the desire of receiving Thee, and of being united to Thee, as the Author of my salvation and the source of all good. Come and destroy within me the tyranny of sin and self-love, and establish there the reign of Thy grace and charity. I am unworthy of partaking really of Thy Body and Blood; but in Thy mercy grant me to partake of Thy Spirit and of Thy Virtues through the desire I have of receiving Thee in the most holy Sacrament. No, my JESUS, I cannot leave Thee, nor live without Thee. Thou only canst satisfy my heart, and make me happy. Come, then, O LORD, and purify my heart from all attachment to myself, or to creatures; my heart, which was made but to love Thee, to possess Thee. Thou only canst satisfy it, and all that is not Thee is as nothing. O God, worthy of all love, O loving God, O God, Who art love, can I know Thee and not love Thee? love Thee, and not burn with desire to receive Thee on earth, and to see and possess Thee in heaven?

Even so, come, LORD JESUS! Amen.

VIII. PRAYERS FOR THE NECESSITIES OF THE SICK.

For one in great suffering.

O LORD JESUS CHRIST, accept my sufferings, which I desire to unite with Thine: sanctify this affliction, so that every pain I feel may purify my soul, and bring it nearer unto Thee. O LORD JESUS CHRIST, I beseech Thee to give me such love for Thee, that I may love the very sufferings that will take me sooner to Thee. Only stand Thou by me with Thy supporting grace, and then order for me what Thou pleasest. Come now to my help, and so purify my soul, that it may not require the cleansing fire of further suffering, but fly to the embraces of Thy love for ever. Amen.

For one in pain.

If the pain is acute, these may be said FOR, or to, the sick person, by changing me and my into him and his.

1.

Have compassion on Thy servant, O LORD, and give me patience in my suffering. Let Thy grace support me, that I offend Thee not in this time of trial. Remove, I beseech Thee, this pain, if it be Thy blessed will; fail not at least to be my comfort, if Thou art still pleased to afflict me. Amen.

2.

Consider my weakness, and lay no more on me than I can bear. Help me, O LORD, I beseech Thee, and let now Thy servant find the comforts of Thy grace, that being delivered from all impatience, I may in true submission glorify Thy Name. Amen.

3.

Grant me true conformity of heart, that I may bow down under Thy Hand, and acknowledge the justice of Thy correction. Strengthen me, I beseech Thee, to

endure whatever Thou hast appointed me ; stand by me, and be my Almighty help, and forsake me not in this hour of affliction. Thou now leadest me in the way of the Cross, teach me to bear it with humility and patience, that I may be a true follower of Thee. Amen.

4.

O LORD JESUS, hast Thou not invited all that labour and are heavy laden to come to Thee for refreshment ? Behold now Thy servant, afflicted and oppressed, comes to Thee for help : stretch forth Thy hand to help me : lighten my burden, or increase my patience. Relieve me, I beseech Thee, Who art infinite in mercy ; and show mercy to me. Amen.

5.

O Thou, Who hast comforted the martyrs in their torments, and refreshed them with heavenly sweetness on the rack and in the fire, renew now Thy ancient mercies, and bring relief to Thy servant. Temper the cup Thou now givest me to drink, with the comforts of Thy grace, that with the patience of the martyrs I may submit, and suffer as a Christian. Amen.

6.

Give me a lively sense that all I suffer comes from Thy holy Hand, that I may suffer with the perfect subjection of a creature to his LORD and Maker. Give me such a lively sense of sin that I may acknowledge all I suffer to be a just chastisement.

LORD, look upon Thy servant, with pity, and have mercy on me ; moderate my pains, and succour me in my trouble ; defend me against all temptations, and suffer not the enemy to take advantage of me in my affliction. Amen.

See Prayer to Jesus Suffering, p. 131.

When Sleepless.

O righteous LORD, "Thou holdest mine eyes waking," and in the night season I take no rest. I seek sweet

sleep to ease my pains, and to recruit my spirits ; I seek it earnestly, but cannot find it, and if I seem to have it fast it suddenly breaks from me. But, O merciful God, let it not always flee away, but let my wearied eyes at length lay hold of it, and *make my sleep sweet unto me*. Consider my weariness, which calls aloud for rest, and my weakness which greatly needs refreshment. And while Thou keepest mine eyes awake, keep, O LORD, my heart watchful, that I may remember Thee on my bed and meditate on Thee in the night watches, and commune with mine own heart and diligently search out my own spirit, through my dear Redeemer, JESUS. Amen.

For rest in God in weakness.

O FATHER of mercies, and GOD of all comfort ! I flee unto Thee for refuge. Have mercy upon me, O LORD, for I am weak. I am brought low, even unto the dust of death. I am poured out like water. Hear the voice of my humble desire, for I lift up my soul unto Thee. Help me to be still, and know that Thou art GOD. Let me abide under the shadow of Thy wing, and dwell in Thy secret place. O LORD, my FATHER, and my GOD, Thou art my Refuge, and my Fortress, my GOD, in Thee will I trust. Thou hast set Thine house of defence very high, that I may run into it and be safe. I do not seek great things for myself ; I only ask for strength to trust Thee, and to be silent in Thee ; to lie still in Thine arms, and let Thee carry me whithersoever Thou wilt. Help me, O LORD, to have no will but Thine, and in everything to be able to say, Even so, FATHER, for so it seemeth good in Thy sight. Hear me, for JESUS CHRIST's sake. Amen.

O LORD JESUS CHRIST, when Thou wast an hungered the devil came and tempted Thee : he tempts me now in my weakness to doubt Thy love and to think that some strange thing has happened unto me.

Speak unto my soul and say, The battle is not yours, but GOD'S. Fight for me, O LORD GOD, and help me to hold my peace. Help me to believe that Thine everlasting arms are underneath me, and make me to rest in Thy love. Grant this, O FATHER, not to me alone, but to all who are weak and sick, for JESUS CHRIST'S sake. Amen.

See "Christian Year," Wednesday before Easter.

By Thine hours of Weakness, Blessed JESUS, deliver me.

By Thy faintness and exhaustion,

By Thine aching frame,

By Thy failing strength,

By Thy wearied spirit,

Blessed JESUS, deliver me.

When fainting by the way, in sickness and sorrow,

Most merciful JESUS, deliver me :

From murmuring thoughts, From forgetfulness of Thy love,

From speaking hastily, or in anger,

From pride and self-will,

From self-indulgence and self-pleasing,

From impatience under crosses,

Blessed JESUS, save, and deliver me.

Jesus on the Cross the Teacher of Resignation and Patience.

All CHRIST'S actions are our instructors ; and as His Life is the chief exemplar of holy living, so His Death is the perfect pattern of happy dying, which He exhorts all Christians to imitate, saying, "*Take up thy cross, and follow Me.*"

O my soul, how little have I imitated my Blessed SAVIOUR in His Life, manners, and conversation ! Let me at least strive to imitate Him in His Death, by taking *patiently this present Cross*, which He lays upon me, and following Him cheerfully to Mount Calvary.

1. *The blessed Jesus suffered willingly, patiently, and resignedly.*

O my GOD ! give me health or sickness, life or death,

give me whatsoever Thou pleasest; not my will, but Thine be done.

Let me receive, O my SAVIOUR, as from Thy wise Providence, not only patiently, but thankfully, all pain, all poverty, all shame, all sickness, and all sufferings whatsoever, acknowledging that I truly deserve worse, and desiring willingly to endure more, so that I may be more perfectly conformed to Thine Image.

O JESU! by virtue of Thy perfect resignation to the will of Thy FATHER, strengthen mine now, and in the hour of death.

2. *My dying Saviour wept for my sins, and prayed to His Father to forgive them.*

O my soul, shall thy SAVIOUR alone be sensible of thy sinful condition, and remainest thou insensible? O my GOD, I have grievously sinned against Thee: O merciful LORD, hide not Thyself from me. Give to my understanding light to see and know my faults; to my heart sorrow to hate and detest them, tears to weep for them, and a sincere and entire confession of them. I humbly acknowledge my vileness, and heartily implore Thy pardon—pleading the merits of Thy dear SON's most sacred Passion. O my Crucified JESU! my only Hope and Refuge. Bathe my soul in Thy Blood, beautify me with Thy merits, bless me with Thy grace. By all the pains of Thy Body and agonies of Thy Soul; by all the mercies of Thy Divinity, and merits of Thy Humanity, cleanse, quiet, clothe, and comfort my sinful, wretched, and wounded soul. Amen.

3. *Jesus on the Cross forgave His enemies, loved them, and prayed for them.*

O JESU, my SAVIOUR! forgive and purge away my manifold sins of malice and injustice, with all my faults of hypocrisy and ingratitude, falsehood and unfaithfulness, rancour, and revenge. Let the fountain of Thy love and mercy, O LORD JESUS, extend itself towards all my kindred, friends, and enemies (*especially* —). I freely from my heart forgive them, and humbly be-

seech Thee, O my LORD, to give them all heavenly blessings, and bring them to Thy heavenly kingdom. Amen.

4. *Jesus commended His dying Soul into the hands of His Heavenly Father.*

"Into Thy hands, O LORD, I commend my spirit! for Thou hast redeemed me, O LORD, Thou God of truth." Thou, O Heavenly FATHER, art its Creator; O let it sweetly return to Thee as its End and felicity! I am altogether Thine; O do not now reject me, but receive and possess me, and take me wholly to Thyself for evermore. Amen. Alleluia.

O Sacred Trinity! Who art goodness itself! have mercy upon me a miserable sinner. O most loving FATHER! have pity upon Thy helpless child, and forsake me not in my last and greatest need. O gracious SAVIOUR JESU, SON of the living GOD, I beseech Thee, by the virtue of Thy most blessed and bitter Passion, grant me Thy grace, pardon all my sins, and vouchsafe me a portion of Thy glory. Amen. Amen.

Prayer for Patience, p. 204.

THE FIVE SORROWFUL MYSTERIES.

1. *The Prayer and Bloody Sweat of our Saviour in the Garden.*

Let us contemplate and adore our LORD JESUS CHRIST in the Garden of Olives, willingly embracing all the horrors and sufferings of His most cruel Passion; *praying that in all things, however painful and bitter, we may only seek to know, do, and suffer the holy will of God our Father.*

2. *The Scourging of our Lord Jesus Christ.*

Let us contemplate and adore our LORD JESUS CHRIST, enduring for our sakes the derisions, the calumnies, the buffetings and reproaches, and that most cruel scourging. *Let us beg of Him the spirit of mortification.*

3. *The crowning with Thorns.*

Let us contemplate and adore our LORD JESUS CHRIST, our King, derided as a mock king, crowned in derision with a

Crown of Thorns: *Let us ask of Him patience under insults and affronts, and the grace to overcome pride and human respect.*

4. *Jesus carrying His Cross.*

Let us contemplate and adore our LORD JESUS, on His way to Calvary, bending under the weight of His Cross. *Let us ask of Him the spirit of meekness and patience.*

5. *Jesus Crucified.*

Let us contemplate and adore our LORD JESUS, suspended by nails, covered with wounds, bleeding at every pore, and finishing by His Death upon the Cross, the great work of our redemption. *Let us ask of Him the spirit of holy compunction, and of love for our enemies.*

In Loneliness.

Thou wert alone in the wilderness, LORD JESUS, alone in Thine Agony. For my sake Thou didst tread the winepress alone, and of the people there were none with Thee, Thou didst look for some to have pity on Thee, but there was none, neither didst Thou find any to comfort Thee.

LORD, I am desolate and alone, my spirit is in heaviness, I have no place to flee unto, and it seems as if no one cared for my soul. O that I were content to be alone with Thee, but my heart longs for human sympathy and comfort. O turn Thee unto me, and have mercy upon me, consider my complaint, for I am brought very low. I know that Thou hast brought me into this desert that Thou mayest speak to my heart, and hide me in Thy tabernacle, safe from the strife of tongues. I know that I am not alone, for Thou art ever near me; O do Thou hush all longings for the presence of others, by the consciousness of Thy Blessed Presence! Reveal THYSELF to me, let me feel that THOU comfortest me, that Thou art mine, and I am Thine, and Thou wilt one day bring me up out of this wilderness, leaning upon Thee, my Beloved. Amen.

Ps. ix. 9, 10, xxiii., xxvii. 1, 5, 13, xlii. 7, 8, 11, xlviii. 14, cxxxviii. 7, lvi., cxlv. 9, 14, cxlvii. 3.

THIRTY-THREE ASPIRATIONS TO JESUS,

In honour of the years of His earthly Life, and commemorative of His Principal Titles and Attributes.

Jesus very God.

O JESU, Very GOD of Very GOD! be Thou my strong Rock, and house of defence, that Thou mayest save me. Ps. xxxi. 3.

O JESU, Word and Image of the Everlasting FATHER! renew the spirit of my mind, that as I have borne the Image of the earthly, I may also bear the Image of the heavenly. 1 Cor. xv. 49.

O JESU, Eternal Wisdom! take from me all vain knowledge, for I desire to know nothing save Thee, my Crucified JESUS. 1 Cor. ii. 2.

Jesus very Man.

O JESU, Word Incarnate, dwelling in us! make me a partaker of Thy Divine Nature. 2 S. Pet. i. 4.

O JESU, Son of Man, Who being in the form of GOD, didst empty Thyself, and tookest upon Thee the Form of a Servant! let not pride have dominion over me.

O JESU, First Begotten among many brethren! grant me, as Thou hast promised, a place in the Kingdom of Thy FATHER, that where Thou art, I may be also. S. John xiv. 3.

Jesus the Redeemer.

O JESU, my Redeemer! I am Thine; receive me, for Thou hast purchased me with the price of Thy Precious Blood. 1 Cor. vi. 20.

O JESU, my SAVIOUR! save me, for there is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

O JESU, Author of my life! to Thee my soul lives; for to me to live is CHRIST, and to die is gain. Phil. i. 21.

Jesus the Lord.

O JESU, my LORD and my GOD! possess me, for I am Thy servant, and the son of Thine handmaid. Own me, O JESU. Ps. cxvi. 16.

O JESU, my King! reign in me; I acknowledge Thy yoke to be truly sweet, and Thy burden light. S. Matth. xi. 30.

O JESU, my Defender! protect me under the shadow of Thy wings; put me in surety with Thee; who is he that will strike hands with me? Job xvii. 3.

Jesus the Spouse.

O JESU, Spouse, Who sheddest Thy Blood, betroth me to Thee in mercies and loving-kindnesses. Hos. ii. 19.

O JESU, Beloved, fairer than the sons of men, draw me after Thee with the cords of Thy love; for whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee. Psalm lxxiii. 24.

O JESU, my Consolation and Joy! bring me unto Thy Chambers, and I will be glad and rejoice in Thee. Cant. i. 4.

Jesus the Good Shepherd.

O JESU, the Good Shepherd, Who didst lay down Thy Life for Thy Sheep; lead me forth, and feed me, for Thy Name's sake. Ps. xxxi. 4.

O JESU, Living Bread, Who camest down from heaven! Thou alone satisfiest my mouth with good things. Ps. ciii. 5.

O JESU, Fountain of Life! my soul thirsteth after Thee; O let me draw water with joy from the wells of salvation. Isa. xii. 3.

Jesus Master.

O JESU, Master sent to us from GOD, teach me goodness, and discipline, and knowledge; for I have believed Thy commandments. Ps. cxix. 66.

O JESU, my Doctor and Teacher, lead me in the path of Thy commandments, for therein is my desire. Ps. cxix. 35.

O JESU, Light of the World! send out Thy light and truth, that they may lead me; and bring me to Thy holy hill, and to Thy dwelling. Ps. xliii. 3.

Jesus our Advocate.

O JESU, our Advocate with GOD the FATHER! turn away His anger from us, for Thou art our Propitiation. 1 S. John ii. 2.

O JESU, my Mediator! reconcile me to the FATHER; for Thou art the One Mediator between GOD and Man. 1 Tim. ii. 5.

O JESU, my Refuge, Who camest to seek them that are lost! hide me in Thy Wounds; in them will I lay me down in peace, and take my rest. Ps. iv. 9.

Jesus the Physician.

O JESU, Physician, Who by Thy Stripes didst heal our sicknesses! heal my soul, for I have sinned against Thee.

O JESU, Good Samaritan, pour wine and oil into my wounds, and heal my soul, for I have sinned against Thee. Ps. xli. 4.

O JESU, Innocent Lamb, led for me to the Slaughter, to take away the sins of the world! take away mine, the chief of sinners. S. John i. 29.

Jesus the Judge.

O JESU, the Judge, Who shalt come to judge the quick and dead! enter not into judgment with Thy servant. Ps. cxliii. 2.

O JESU, merciful Judge, my Righteousness! spare me, and answer for me. Job ix. 3.

O JESU, Author of my hope, place me at Thy Right Hand with Thy sheep, and elect, and I shall not fear any evil tidings. Ps. cxii. 7.

Jesus Glorified.

O JESU, Lot of my inheritance, my Portion in the land of the living! restore me mine inheritance. Ps. xvi. 6.

O JESU, my Glory, my Crown, and exceeding great Reward! admit me to those good things which Thou hast prepared for them that love Thee. 1 Cor. ii. 9.

O JESU, my Life, Salvation, and Resurrection! I desire to be dissolved, and to be with Thee; for it is good for me to hold fast to Thee. Ps. lxxiii. 27.

Prayers on the Adorable Name, Jesus.

1. May the Adorable Name of JESUS be the sweet and daily music of my soul, and the seal of my heart; and when, in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be JESUS, Amen, sweet JESUS, Amen.

2. O LORD JESUS, have mercy upon me: may this Thy Name JESUS be the last motion of my tongue; that bearing It as an olive branch in my mouth, It may admit me into the Ark of eternal rest. Amen.

Litany of the Precious Name, Prayer to Jesus on His holy Name, see The Circumcision, Vol. II.

The Jesus Psalter, p. 213.

LITANY FOR THE SICK.

If the Sick Person is unable to say this Litany for him or herself, it may be said by the Attendant, changing me into him, &c.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

O CHRIST, hear us.

Be merciful. Spare me,

O LORD.

Be merciful. Deliver

me, O LORD.

From all *my* sins,
Good Lord, deliver
me.

From all the snares of
 the devil, and the attacks
 of evil spirits,

Good Lord, &c.

From evil thoughts, and
 from all impurity of mind
 and body,

Good Lord, &c.

From pain and anguish,

Good Lord, &c.

From the infection of
 pride and all vices,

Good Lord, &c.

From the temptations
 of the devil,

Good Lord, &c.

From Thy exceeding
 great anger,

Good Lord, &c.

From present tribula-
 tion, and eternal damna-
 tion,

Good Lord, &c.

From the power of the
 devil, and the pains of hell,
 and from all evil,

Good Lord, &c.

By the Mystery of Thy
 Holy Incarnation,

Good Lord, &c.

By Thine Advent,

Good Lord, &c.

By Thy Nativity,

Good Lord, &c.

By Thy Baptism,

Good Lord, &c.

By Thy Cross and Pas-
 sion,

Good Lord, &c.

By Thy Glorious Resur-
 rection,

Good Lord, &c.

By Thy Admirable As-
 cension,

Good Lord, &c.

By the grace of Thy
 Holy Spirit, the Para-
 clete,

Good Lord, &c.

In the hour of death,

Good Lord, &c.

In the Day of Judg-
 ment,

Good Lord, &c.

We sinners (three times)
beseech Thee to hear us.

That Thou wouldest
 turn Thy wrath and in-
 dignation from *me*,

I beseech Thee to hear
me (or us.)

That Thou wouldest
 vouchsafe to grant to *me*
 (or *him*) life and health,

I beseech, &c.

That Thou wouldest
 grant *me* (or *him*) fruitful
 and saving penitence,

I beseech, &c.

That Thou wouldest
 vouchsafe to *me* a humble
 and contrite heart,

I beseech, &c.

That Thou wouldest
 vouchsafe to *me* fountains

of tears, to weep for *my* sins,

I beseech, &c.

That Thy mercy and pity may preserve *me*,

I beseech, &c.

That Thou wouldest drive from *me* all the powers of darkness,

I beseech, &c.

That Thou wouldest vouchsafe to pour into *my* heart the grace of Thy Holy Spirit,

I beseech, &c.

That Thou wouldest grant *me* remission of all *my* sins,

I beseech, &c.

That Thou wouldest vouchsafe to give *me* faith,

hope, and perfect charity,

I beseech, &c.

That Thou wouldest vouchsafe to bless *me* with Thy Holy Right Hand,

I beseech, &c.

That Thou wouldest vouchsafe to give *me* eternal life,

I beseech, &c.

O SON of GOD, have mercy, (*three times*.)

O Lamb of GOD, have mercy on *me*, O LORD.

O CHRIST, hear *me*, (*three times*.)

LORD, have mercy, (*three times*.)

CHRIST, have mercy, (*three times*.)

This being said, let all pray for the Sick, as follows :

Our FATHER, &c.

Ÿ. Grant Thy servant health, O GOD :

Rz. May the LORD preserve *him* and keep *him* alive.

Ÿ. May the LORD strengthen *him* on *his* bed :

Rz. May the LORD preserve *him* from all evil.

Ÿ. The LORD give His Angels charge over *him* :

Rz. To keep *him* in all *his* ways.

Ÿ. O LORD, send *him* help from Thy holy place :

Rz. And evermore mightily defend *him*.

Ÿ. Be Thou to *him* a strong tower :

Rz. From the face of *his* enemies.

Ÿ. Turn Thy Face from *his* sins, and blot out all *his* iniquities :

Rz. Create a clean heart within *him*, O LORD.

Ÿ. Arise, O LORD, and help us :

Rz. And deliver us, for Thy Name's sake.

Ÿ. O LORD, hear our prayer :
 Rꝯ. And let our crying come unto Thee.

The Prayer.

Almighty and everlasting GOD, in Whose hands are the keys of life and death, and Whose infinite Wisdom disposes all things for the best to them that love Thee ; Behold, we beseech Thee, Thy servant, whom Thou hast cast upon the bed of sickness, and support with Thy grace *his* afflicted spirit ; strengthen *his* faith, increase *his* hope, and perfect *his* charity, and sanctify to *him* all *his* sufferings, that if Thy mercy shall restore *him* to health, *he* may more carefully amend the errors of *his* former life ; and if it shall please Thee to call *him* to Thyself, *he* may pass through the valley of the shadow of death with safety, and be transported by Thy holy Angels into the mansions of bliss, where no fears shall trouble *him*, no pains torment *him*, nor any grief disturb the quiet of *his* mind ; but perfect security, pure delights, and unspeakable joys, shall for ever be established unto *him* ; through our LORD JESUS CHRIST, Thy only SON, Who with Thee, and the HOLY GHOST, liveth and reigneth One GOD, world without end. Amen.

Benedictions, to be said by a Priest.

The LORD JESUS CHRIST be with thee, to defend thee. Amen.

Within thee, to refresh thee. Amen.

Round about thee, to preserve thee. Amen.

Before thee, to lead thee. Amen.

Behind thee, to strengthen thee. Amen.

Above thee, to bless thee. Amen.

Who with the FATHER, and the HOLY SPIRIT, liveth and reigneth for ever and ever. Amen.

Another.

GOD the FATHER bless thee. Amen.

GOD the SON help thee, and preserve thy body in His service. Amen.

GOD the HOLY GHOST enlighten thy soul. Amen.

Guard thy senses. Amen.

Deliver thee from all evil. Amen.

Defend thee with His right Hand. Amen.

May He Who ever helpeth His saints, vouchsafe Himself to help and keep thee, Who with the FATHER, in the Unity of the HOLY SPIRIT, liveth and reigneth ever One GOD. Amen.

Another.

GOD the FATHER, Who created thee, bless thee. Amen.

GOD the SON, Who, for us, came down from the throne on high to be our SAVIOUR, bless thee. Amen.

He Who suffered for thee, bless thee. Amen.

GOD the SPIRIT, Who was poured out upon thee, bless thee. Amen.

The Holy Trinity keep thee, and the Only Begotten SON of GOD rescue thee from all evils, and deliver thee from languor and pain; and the good angels guard thy soul; may they also receive it on going out from the body, and conduct it to the company of the Saints, and to the enjoyment of all good things in the choirs of the just. Amen.

IX. ON RECOVERY FROM SICKNESS.

A PSALM OF THANKSGIVING.

In My wrath I smote thee, but in My favour have I had mercy upon thee. The LORD hath chastened me sore, but He hath not given me over unto death. In love to my soul, He hath delivered it from the pit of corruption, for He hath cast all my sins behind His back. O LORD, my GOD, Thou hast considered my trouble, Thou hast known my soul in adversities; Thou healest the broken in heart, and bindest up their wounds.

And I cried unto Thee, and Thou hast healed me, and hast turned my heaviness into joy. Thou hast put off my sackcloth and girded me with gladness.

To the end that my glory may sing praise to Thee,

and not be silent : O LORD my GOD, I will give thanks to Thee for ever. My mouth shall show forth Thy righteousness, and Thy salvation all the day : for I know not the numbers thereof. And my lips shall greatly rejoice when I sing unto Thee, and my soul which Thou hast redeemed.

O sing unto the LORD, ye saints of His, and give thanks at the remembrance of His holiness.

And ye that fear the LORD, trust in the LORD, for He is their Help and their Shield.

To the upright He maketh light to arise in the darkness:

For His anger endureth but a moment, in His favour is life : weeping may endure for a night, but joy cometh in the morning.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the LORD.

And I will pay Thee my vows, O GOD, which my lips have uttered, and my mouth hath spoken when I was in trouble.

I will not hide Thy righteousness within my heart, I will declare Thy faithfulness and Thy salvation : I will not conceal Thy lovingkindness and Thy truth from the great congregation.

I will pay my vows unto the LORD, now in the presence of all His people : in the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Thanksgiving for Recovery from Sickness.

O LORD, Who hast chastised and corrected me, but not given me over unto death, and so wrought for Thy Name's sake, that I am now alive to praise Thee ; O teach me to declare Thy works, and from day to day to tell of Thy salvation ; that I may daily honour Thy

Name, and preserve Thy goodness in everlasting remembrance, that has raised me up from the gates of death, and once more restored the voice of joy and health to my dwelling. O kindle in my soul the most sincere and holy love. Raise my heart to the highest gratitude; and, whilst I have my being, teach me to praise Thee with joyful lips. O let Thy loving correction make me great in Thy favour, and teach me never more to sleep in security and sin. O let it be good for me that I have been afflicted, by teaching me from thence that my days are as a shadow, and my years as nothing, and in my best estate I am altogether vanity: that I may wait all the days of my appointed time till my change shall come; and be ready at what hour my LORD shall call: that Thy scourge may prepare me for Thy love, and Thy correction fit me to be received into Thy arms. Teach me to abhor my own iniquities, and raise my affections beyond the vanities of this world, that I may love Thee above all things, and my neighbour as myself. Let Thy Angels keep me in all my ways, that I may do all to Thy glory. Let my delight be in Thy law, that I may be exemplary in my life; that I may live in Thy fear and die in Thy favour, and rest for ever in the felicities of Thy chosen; through JESUS CHRIST my Redeemer. Amen.

We would recommend a small book on "Convalescence," by the Rev. R. Milman.

SECTION II.

DEVOTIONS FOR THOSE AFFLICTED WITH MORTAL SICKNESS; AND FOR THE DYING.

PROTESTATIONS PROFITABLE FOR THE SICK, IN PROSPECT OF DEATH.

I. *Of Resignation.*—O gracious JESUS, I profess before Thee, that, with all readiness of mind, I accept

this Sickness from the Hand of my Heavenly FATHER, and entirely resign myself to His blessed Will; I desire neither life nor death, but Thy most holy Will. Thou art the Thing, O LORD, that I long for; be it unto me according to Thy good pleasure. If it be Thy Will that I should die, receive my soul; and though I come late to Thee, grant that in Thee, and with Thee, I may receive everlasting rest. If it be Thy Will that I live longer upon earth, give me grace to amend the rest of my life, to offer all in sacrifice to Thee, and with good works to glorify Thy Holy Name, Who with the FATHER and HOLY GHOST, livest and reignest ever One God, for ever. Amen.

II. *Of Faith.*—O Holy Trinity, I believe and profess the true faith of Thy Holy Catholic Church, in which I was baptized, and I beseech Thee to keep and preserve me in this true faith, that it may ever be sounding in my conscience, till my spirit depart.

O Almighty and merciful JESUS, I protest before Thee, and all the host of heaven, that I have a desire and will to live and die in this Faith; and for this end I now repeat my belief, "*I believe in God the Father Almighty,*" &c., every article of which I wholly and unreservedly receive in that sense in which the Catholic Church has always understood them. And if it happen through the craft and subtilty of the devil, or by the violence of sickness, that I should have one thought, word, or deed, which does not fully accord with this faith, I hereby revoke it at this present, and declare that I give no consent to any such thought, word, or deed. Amen.

III. *Of Thankfulness.*—I render thanks to Thee, my loving Creator and Redeemer, for the marvellous goodness of Thy bounty, and I commit my faith, with my soul and body, to the keeping of Thy Almighty power, wisdom, and goodness, now and at the hour of my death. Amen.

IV. *Of Repentance.*—I humbly desire and implore pardon of all my sins, which I have ever committed

against the Infinite Majesty of God, or against my neighbour, whether in thought, word, or deed; or by any omission in the neglect of God's Commandments: of all my known and hidden sins, of the abuse of the Sacraments, of all the sins I have any way occasioned in others: all these I humbly beseech Almighty God to pardon, by His Own Infinite goodness and mercy, by the merits of CHRIST's most bitter Passion and Death. From this infinite treasury of Divine Mercy, I beseech Thee, heavenly FATHER, to supply all the defects of my life, of my confession and self-examination, in my sorrow and repentance, and in the little care I have taken to amend my life. And this one thing I most earnestly beg of Him, that He will now at last grant me a true and sincere contrition for all my sins. I hide all my sins and negligences in His most Sacred Wounds; beseeching Thee to vouchsafe to wash away all my stains in His most precious Blood, and to inflame me with His love.

V. *Of Forgiveness.*—I now, from my heart, forgive all those who have any ways offended or injured, insulted or wronged me, even as JESUS CHRIST our LORD, while hanging on the Cross, forgave His enemies and murderers, and prayed for them. I desire Almighty God to pardon them, and to grant them the same blessings I desire for my own soul. I pray my Heavenly FATHER, that He will imprint this deep in my soul, not only in words, but so that *with all my heart* I may say, "*Forgive me my trespasses, as I forgive them that have trespassed against me.*"

VI. *Of Restitution.*—With all humility I humbly ask pardon of all those to whom I have given any offence, either by my example, words, or deeds, or in any other way; and I here offer myself to make the best satisfaction I am able.

VII. *Of Trust.*—I acknowledge from my inmost heart that I put no trust in my own merits, but only in the merits and Passion of Thy Beloved Son, through which alone I can attain heaven. In these I so firmly

trust, that were my sins a thousand times greater, yet could I not despair; for I know that Thy mercy is infinitely above my sins, and that the merits of CHRIST'S Passion infinitely outweigh all.

VIII. *Of Intercession.*—I am wholly unable duly to thank Thee for the infinite blessings Thy Divine goodness has bestowed upon me. I pray for all my friends and benefactors, whether of soul or body; especially those who have instructed, corrected, or told me of my faults.

IX. *Of Renunciation.*—If GOD shall permit me to be assaulted with temptations, in this my sickness, or at the time of my departure, I by no means give consent to them; and therefore I now declare my abhorrence of all evil thoughts whatever the devil shall then suggest to me; for it is my sincere desire to be true and faithful to my GOD, even to the end, and entirely to renounce the devil and all his works.

Lastly. *Of Resignation.*—I wholly commit and resign myself and all that I have to Thy most holy Will, imploring that it may be fully and entirely done in me, and by me, in all things. I commend my soul to GOD, my Creator, Who made me of nothing: to CHRIST, my SAVIOUR, Who redeemed me with His precious Blood; to the HOLY GHOST, Who sanctified me in the waters of Baptism. Into Thy hands, O LORD, I commend my spirit; be merciful, O GOD, to me a sinner.

I likewise declare that whenever the time of my last agony comes, and I shall then be able to speak no more, I desire even then to be united to my GOD, in heart and mind: and now, for that time, offer to Him my agonies, pains, and distresses, in union with the bloody Sweat, grief, and torments of my dear Redeemer, JESUS CHRIST, for the remission of my sins, and to the eternal glory of His Name. Amen.

Prayers for a Merciful Judgment.

I.

O beloved truth and just equity of God, how shall I appear before Thy Face, bearing my iniquity, the guilt of my wicked life, and the exceeding weight of my negligences? I have not only spent in vain the talent of time entrusted to me, but have also wasted and lost it all. Where shall I go, where shall I turn, whither shall I fly from Thy Face? O just equity of God, which judgest all things in number, weight and measure, and raisest all things in a most just balance: woe, woe is me, if I should be delivered up to Thee, having no Advocate to answer for me. O good JESUS, to Thee I fly, to Thee I sigh from the depth of my heart; do Thou answer for me, do Thou obtain pardon for me, do Thou plead my cause that my soul may live for Thy sake. O JESUS, Lover of souls, Who for love of me wast seized, bound and dragged to a most unjust tribunal, that the sins of the whole world might be laid upon Thee, although Thou hadst no sin, but such great love for me and my cause as the FATHER required of Thee.

O my gracious JESUS, loving Pledge of my redemption, Thou art my Judge and my Advocate. Declare what Thou hast done for me, how lovingly Thou hast thought of me, and how dearly Thou hast purchased me. Thou didst live for me that I might not perish; Thou didst bear my sins that I might not be overwhelmed by them; Thou didst die for me that I might not perish; Thou hast bestowed Thine all on me, that by Thy merits I might be enriched. Therefore, in the hour of my death, judge me according to that innocence, which Thou hast bestowed on me in Thyself, since Thou hast discharged all my debt, and been judged and condemned for me. Amen.

II.

O sweet Goodness and loving Compassion of God, which alone restrainest the anger of the Prince, and

adornest the throne of the King with clemency; take me under Thy wings, that I may be defended from approaching evils which I fear because of my many and great negligences. Behold now the creditor stands at the door, demanding from me the talent of life entrusted to me. The Exactor requires of me the tribute of my time, before Whom I cannot appear, because I have nothing wherewith to pay the debt. O JESUS, my Beloved, Refuge of all that are distressed, reconcile Thy FATHER to me. Do Thou in charity speak a word for me, saying: I will ransom him. O JESUS, my Beloved, Who for me wast mercilessly bound to a column, cruelly Scourged, painfully Crowned with thorns, and insultingly saluted, be Thou my Advocate and my Patron. Do Thou therefore comfort my spirit through the bitterness of Thy sorrows and Thy Passion; and may that most bitter chastisement of our peace which the FATHER laid upon Thee pay all my debts. Amen.

Hymn, "Dies Iræ."

Fervent Aspirations after Paradise.

1. O most gracious LORD JESUS, my heart sighs after Thee, for Thou art exceeding glorious, and worthy to be praised. Thou art the Fountain of ineffable delights. My soul is overpowered with the thoughts of the surpassing glory and riches of Thy blessed kingdom, and the inexhaustible felicity of Thy saints. Thy loveliness draws my soul after Thee, and I long to behold the bright radiance of Thy glorious Countenance. O when shall I perfectly know Thee, and be satisfied with Thy fulness? When wilt Thou break all snares, and remove all temptations, and draw me to Thyself, so that I may no longer sin against Thee? O my SAVIOUR, lift up, I beseech Thee, lift up my poor soul from the dust; and receive me into Thy heavenly kingdom, that I may there praise Thee with never-ending songs, for all the good things which Thou hast freely given me, O Thou my only salvation. Amen.

2. O most gracious God, I earnestly desire to be with Thee, and to behold Thy most loving Countenance. When shall I return from this exile, to my true and heavenly home; to that most blessed land where the most serene light perpetually shines; where the exceeding loveliness of spring, and the richest glories of summer ever remain in an infinite degree; where the most lovely flowers never fade, where the most wondrous and transporting melody for ever resounds? With Thee, O LORD GOD, is a Paradise of intellectual pleasures, and of great delights, such as the eye of man hath not seen, neither his ear heard, nor his heart conceived. In Thy Presence are streams of deepest gladness, refreshing and soothing the soul with inexpressible loveliness and beauty. With Thee is the Fountain of Life, glory ineffable, and peace serene, and undisturbed. What, therefore, can I desire beside Thee, Who art all in all? Grant that I may love nothing in comparison with Thee, and that I may at length possess Thee, my only true and everlasting Good. Amen.

3. I believe, O my SAVIOUR, that which I see not. I believe that the riches, joys, and pleasures of Thy heavenly kingdom are infinite and eternal. Grant me, O LORD, an abiding faith, that I may one day behold what I now believe. When, O blessed JESU, shall my body return to the dust, and my soul return to Thee, its Creator and Life? When shall I sleep and rest in Thee, and openly behold Thy glorious beauty? O how good is it to see Thy Face and dwell with Thee. O grant that I may so live here as to be fitted for Thy glory hereafter. In the hour of death may I know Thee to be near me. Say then unto my soul, "I am thy loving Creator and Redeemer, Who, through the sorrows of death, have sought and found thee: fear not, thou shalt ever be with Me." Do Thou graciously receive my soul into Thy blessed mansions of everlasting peace and brightness. There, O my SAVIOUR, console me with Thy loving Presence. Fill me with

the breathing of Thy Spirit, and the perfect fruition of Thy glorious Godhead, that I may live in Thee, exult in Thee, and render Thee the sweet sacrifice of praise for ever. Amen.

4. O JESUS CHRIST, Thou chief Good, excite in my soul the most ardent desires after Thee, that I may continually aspire after the blessed mansions of Thy everlasting home. Place my weary soul in Thy most desired pastures, by the purest fountains of Thy pleasures, that there refreshed with heavenly delights, it may quickly forget the miseries of this sinful life. Amen.

Hymn, "Pilgrims of the Night."

Hark, hark, my soul, angelic songs are swelling
O'er earth's green fields, and ocean's wave-beat shore, &c.

N.B.—See the Rhythm of Bernard de Morlaix, "Joys and Glories of Paradise," (Neale.)

The Life Everlasting.

From S. Augustine.

As the hart panteth after the fountain of waters, so my soul panteth after Thee, O God. My soul hath thirsted after the mighty living God; when shall I come and appear before the Face of God? O Thou Fountain of Life, Thou spring of living waters, when shall I pass from this desert, pathless, barren land to the waters of Thy sweetness, to see Thy Beauty and Thy Glory, and to slake my soul's thirst at the gushing streams of Thy love? I thirst, O LORD: Thou art the Fountain of Life; give Thou me to drink. I thirst, O my LORD; I thirst for Thee, the living God: Oh, when shall I come and appear before Thy Face! Shall I in very deed see that day which the LORD hath made that we may rejoice and be glad in it?

O bright and glorious day, which knoweth no evening, whose sun shall no more go down, in which I shall hear the voice of praise, the voice of joy and thanksgiving, Thy voice saying unto me: Enter into the joy

of thy LORD ; enter into joy everlasting, into the house of the LORD thy GOD, where are things great and unsearchable, and wonderful things without number ; enter into joy wherein is no sorrow, but untroubled gladness : wherein is all manner of good, and no manner of thing that is evil ; where all thine heart's desire shall be satisfied, and all that thou fearest and hatest shall be far from thee ; where life shall be calm, glad, and thrilling ; wherein the hateful enemy shall not enter, nor any breath of temptation shall come near thee ; where is supreme and settled security, and tranquil joy, and joyful happiness, and a happy eternity, an eternal blessedness, the Blessed Trinity, and the Unity of the Trinity, the Godhead in Unity, the blissful vision of the Godhead, the joy of thy LORD !

O joy upon joy, joy transcending all joys ! when shall I enter into thee, and behold my LORD, Whose dwelling is in thee ! I shall go thither and see this great sight. And now what keepeth me back ? Woe is me, that my sojourning is prolonged ! How long, O LORD, shall it be said to me : Wait, wait, yet awhile ? Come, O LORD, delay no longer ! Come, LORD JESUS CHRIST, and visit us in peace ; come and bring forth Thy captives from their dungeon, that they may praise Thee with a perfect heart ! Come, Thou desire of all nations, show Thy Face, and we shall be saved ! Come, my Light, my Redeemer, bring my soul out of prison, that it may give thanks to Thy Name. Blessed are they who have passed over the great and wide sea to the eternal shore, and are now blessed in their desired rest. Blessed are they who have escaped from all evils, and are secure of their unfading glory in thee, thou kingdom of blessedness ! How long shall I be tossed about on the waves of this my mortal life, crying unto Thee, O LORD GOD, while Thou hearest me not ? Hear me, O LORD, from this great and wide ocean, and bring me to the everlasting haven.

O everlasting kingdom, kingdom of endless ages, whereon rests the untroubled light and the peace of

GOD, which passeth all understanding, where the souls of the saints are at rest, and everlasting joy is upon their heads, and sorrow and sighing have fled away! Oh, how glorious is the kingdom in which all Thy saints reign with Thee, O LORD, clothed with light as with a garment, and having on their heads a crown of precious stones! For there is infinite unfading joy, gladness without sorrow, health without a pang, life without toil, light without darkness, life without death; there the vigour of age knows no decay, and beauty withers not, nor doth love grow cold, nor joy wane away, for there we look evermore upon the Face of the LORD GOD of Hosts.

O CHRIST, our Refuge and Strength, Thou hope of humankind, Whose light shineth from afar upon the dark clouds which hang around us; behold, Thy redeemed ones cry unto Thee, Thy banished ones whom Thou hast redeemed with Thine own most Precious Blood. Hear us, O GOD our SAVIOUR, Thou Who art the hope of all the ends of the earth, and of those that are afar off on the wide sea. We are tossed about on the wild and stormy waves in the dark night; and Thou, standing on the eternal shore, beholdest our peril: save us for Thy Name's sake. Guide us among the shoals and quicksands which beset all our course, and so bring us in safety to the haven where we would be. Amen.

SHORT FERVENT PRAYERS TO THE LORD JESUS, FOR THOSE DRAWING NIGH THE END OF LIFE.

These also may be said FOR THE SICK, distinctly and at intervals, whilst death seems to be approaching, changing me into him or her.

1. I adore Thee, O good JESUS, Who by Thy Sufferings hast redeemed the world. Save *me* now, O my JESUS, Who hast redeemed *me* by Thy Blood. Draw *me* to Thee, Who hast promised to draw all things to Thee. Hold *me* fast, and let no power of the enemy

take *me* out of Thy Hand: let nothing any more divide *me* from Thee. Amen.

2. Merciful JESUS, I beseech Thee by Thy precious Blood, which Thou wast pleased to shed for sinners, wash *me*, purify *me*, and cleanse *me* from all *my* iniquities. Amen.

3. O good JESUS, graciously hear *me*, hide *me* within Thy Wounds, be ever with *me*, call *me* at the hour of death, command *me* to come to Thee, that *I* may take part with the Blessed, and praise Thee without end.

4. Look on *me* with the eyes of mercy, my LORD JESUS CHRIST, King Eternal, God and Man, Who wast crucified for man. Give ear to *my* cry, for *I* put *my* trust in Thee; have mercy on *me*, who am covered with misery. O Thou Who art the Fountain of mercy, a Fountain ever flowing: Hail, Sacred Victim, Who didst offer Thyself on the Cross for *me* and the sins of the whole world. Amen.

5. Hail, generous and precious Blood, flowing from the Wounds of my Crucified LORD, and washing away the sins of the world. Be mindful of *me*, O LORD, Thy poor creature, whom Thou hast redeemed with Thy Blood. Amen.

6. *I* see Thee, my dear Redeemer, fastened on the Cross, with Thy Arms stretched forth, and Thy Head bowing down, as ready to receive us into Thy embraces; *I* hear Thee in words full of compassion inviting all to come to Thee: *Come unto Me, all ye that labour and are heavy laden, and I will refresh you.*

7. JESUS CHRIST, Fountain of mercy, have compassion on Thy poor servant, and help *me* in this time of *my* distress. Let Thy Death and Passion plead for *me*, and stand betwixt *my* soul and Thy Judgment. Amen.

8. *I* give *myself* wholly into Thy Hands, reject *me* not. Now, LORD, according to Thy good will, show mercy to *me*; command *my* soul to be received in peace; for Thou hast redeemed *me*, O God of Truth. LORD JESUS, let those sweet words sound in *my* ears, *This day thou shalt be with Me in Paradise.* Amen.

9. Receive *me*, my crucified JESUS, into Thy loving Arms, which were stretched on the Cross for *me*; receive *me* into those embraces of Thy infinite Charity, and draw *my* soul to Thee; receive *me*, good JESUS, in Thy mercy, receive *my* soul in peace.

10. Enlighten, O JESUS, *my* eyes, that *I* sleep not in death; that *my* enemy may never say he has prevailed against *me*. Amen. Amen.

11. And now, O LORD JESU, I will breathe out my last breath in confessing Thy Holy Name. Receive me according to Thy great mercy, and let me not be disappointed of my hope. I am hastening, open to me the Gate of Life, and let not the princes of darkness come against me. Let Thy Hand bring me into the place of rest, yea, though it be into the last of those mansions, which Thou hast prepared for Thy servants that fear Thee. Amen.

12. O loving JESU, my Strength, my Refuge, my Helper, my Deliverer, in Whom I hope, in Whom I have believed, and Whom I have loved: O surpassing Sweetness, Tower of Strength, my Hope from my youth up. Call me, Thou Guide of my life, and I will answer Thee. Be gracious to the work of Thy Hands which Thou formedst from the clay, and by Thy Dying hast quickened; stretch forth Thy Hand and save me. Amen.

Short Litany.

By Thy faintness and exhaustion,
By Thy hours of weakness,
By Thy long hours of woe,
By Thy enduring to the end,
By Thy Death of exhaustion,
Blessed JESUS, deliver me.

By Thy fevered Frame,
By Thy parching thirst,
By Thine aching Brow,
By Thy looking for death,
By Thy victory at last,
Blessed JESUS, deliver me.

By Thine uncomplaining endurance,
By Thy holy Resignation,
By Thine unchanging Love,
By Thy bitter Agony,
By Thine unknown sufferings,

Most merciful JESUS, save and deliver me.

Forgive me. Cleanse me. Save me.

Give me patience. Give me strength. Give me peace.

Keep me in life. Keep me in the hour of death.

Keep me through eternity, O Blessed Lamb of God.

Texts.

I.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

While we look not at the things which are seen, but at the things which are not seen : for the things which are seen, are temporal ; but the things which are not seen, are eternal.

II.

Blessed are the dead which die in the LORD : for they rest from their labours, and their works do follow them.

And GOD shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow, nor crying ; neither shall there be any more pain ; for the former things are passed away.

They that sleep in the dust of the earth shall awake : and they that be wise shall shine as the brightness of the firmament.

The souls of the righteous are in the hand of GOD ; and no torment shall touch them.

The righteous live for evermore ; their reward also is with the LORD, and the care of them is with the Most High.

Therefore they shall receive a glorious kingdom, and a beautiful crown from the LORD's hand : for with His right hand shall He cover them, and with His arm shall He protect them.

Henceforth there is laid up for me a crown of righteousness ; which the LORD the righteous judge shall give me at that day : and not to me only, but unto all them also that love His appearing.

COMMENDATION OF THE SOUL,

to be said by the Sick whilst he is able.

While I have strength, O JESU, I commend my soul to Thee, that Thou mayest still keep it, when, though not as yet released from prison, I shall be unable to commend it. Many are the dying who still breathe and live, yet know not that they live. Who, then, shall receive this trembling spirit, as it feareth to pass, and yet passeth from its too loved prison, if Thou my Maker, shut it out?

O CHRIST most Suffering, call to mind that Thou, too, didst weep in Thy Agony, didst complain that Thou wast forsaken, didst commend Thy Spirit to the FATHER, criedst with a loud Voice, and gavest up the Ghost.

To Thee I now cry, O my SAVIOUR, take my spirit to Thyself, whensoever, wheresoever, and by whatever means it is parted from the body. Lo, my soul, forsaken by all created things, seeks a shelter; it casts itself into Thy Arms, and throws itself upon Thy Breast: O receive it in its helplessness, here let it rest secure, here let it hide safe from the ministers of hell. Into Thy Hands, therefore, O LORD, I commend my spirit; yea, Thy spirit, for Thou didst make it, and redeem it; do not Thou, O LORD, despise Thine own creature. Amen.

PRAYERS ON THE PASSION FOR THOSE NEAR DEATH; AND FOR THE DYING.

They may be said aloud by those in attendance, when the sick person is unable to say them. The Third and Fourth may be used for commending the soul in the Agony of Death, especially when no Priest is present.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

Psalm iii.

LORD, how are they increased, &c.

Glory be to the FATHER, &c.

As it was, &c.

Y. Save me, O GOD :

Rz. For the waters are come in even unto my soul.

Y. Hear me, O GOD :

Rz. In the multitude of Thy mercies.

Y. Take me out of the mire, that I sink not :

Rz. O, deliver me from them that hate me, and out of the deep waters.

Y. Let not the water-floods drown me :

Rz. Neither let the deep swallow me up.

Y. Stand up and help me :

Rz. Say unto my soul, I am thy salvation.

Let us pray.

O Only-Begotten and dearly beloved SON of the living God, Who for the redemption of the world didst vouchsafe to be Born in a manger, to be rejected, to be betrayed with a kiss, to be bound, and led as a lamb to the slaughter; to be Scourged, blindfolded, smitten, spit upon, crowned with thorns, nailed to the Cross, reckoned with transgressors, and to expire in the most bitter pains: I beseech Thee, by these Thy most holy Sufferings, and by Thy Death and sacred Passion, that Thou wouldest vouchsafe to deliver my soul (or *the soul of Thy servant*) from the pains of hell, and to lead it whither Thou didst lead the thief crucified with Thee, Who with the FATHER and the HOLY GHOST livest and reignest God for ever. Amen.

Second Prayer.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

O SAVIOUR of the world, Who by Thy Cross and

Precious Blood hast redeemed us, save *me* and help *me*, I humbly beseech Thee, O LORD.

The Hymn.

Are thy toils and woes increasing?

Are the foe's attacks unceasing?

Look with faith unclouded,
Gaze with eyes unshrouded
On the Cross!

Dost thou fear that strictest trial?

Tremblest thou at CHRIST'S denial?

Never rest without it,
Clasp thine arms about it,
That dear Cross!

Diabolic legions press thee?
Thoughts and works of sin
distress thee?

It shall chase all terror,
It shall right all error,
That sweet Cross!

Draw'st thou nigh to Jordan's river?

Should'st thou tremble?—
need'st thou quiver?

No! if by it lying,—
No! if on it dying,—
On the Cross!

Say then, Master, while I cherish

That sweet hope, I cannot
perish!

After this life's story,
Give Thou me the glory,
For the Cross!

Then say Psalm lxx.

Haste Thee, O GOD, to deliver me, &c.

Glory be to the FATHER, &c.

As it was, &c.

Ÿ. O GOD, hear my prayer:

Rz. And hide not Thyself from my humble petition.

Ÿ. My heart is disquieted within me:

Rz. And the fear of death hath fallen upon me.

Ÿ. Fearfulness and trembling are come upon me:

Rz. And an horrible dread hath overwhelmed me.

Ÿ. But in Thee, O LORD, have I put my trust:

Rz. For Thou art my GOD, my time is in Thy Hand.

Ÿ. Lighten mine eyes, that I sleep not in death:

Rz. Lest mine enemy say, I have prevailed against him.

Ÿ. O LORD, keep my soul, and deliver me:

Rz. Let me not be confounded; for I have put my trust in Thee.

The Agony of our Lord Jesus Christ.

“Then JESUS took with Him Peter, James, and John, and began to be sorrowful and very heavy, (sore amazed—S. Mark.) Then saith He unto them, My Soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His Face, and prayed, saying, FATHER, if it be possible, take this Cup from Me; nevertheless, not as I will, but as Thou wilt. And there appeared an Angel unto Him from heaven, strengthening Him; and being in an Agony, He prayed more earnestly that, if it were possible, the hour might pass from Him; and His sweat was as it were great drops of Blood falling down upon the ground; and He said, O, My FATHER, if this Cup may not pass away from Me except I drink it, Thy will be done.”

Let us pray.

O LORD JESUS CHRIST, by that sadness of Thy Soul unto death, and by that bitter Agony which Thou didst suffer at Thy impending Passion, when Thy sweat was as it were great drops of Blood falling down upon the ground, I (or *we*) humbly implore Thy compassion to succour me (or *Thy servant*) in the agony of death, to protect me (or *him*) in that hour, against the assaults of the devil: deliver me (or *him*) from the terrors of approaching death, and from the punishment I (or *he*) fear to be due to my (or *his*) sins, and of Thy boundless pity save me (or *him*;) Who livest and reignest, God. Amen.

Third Prayer.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

The Hymn.

Fierce was the wild billow ;	Darkness must fly,—
Dark was the night ;	Where saith the Light of
Oars labour'd heavily ;	Light,
Foam glimmer'd white ;	"Peace! It is I!"
Trembled the mariners ;	JESU, Deliverer!
Peril was high ;	Come Thou to me :
Then said the GOD of GOD,	Soothe Thou my voyaging
"Peace! It is I!"	Over Life's sea!
Ridge of the mountain-wave,	Thou, when the storm of
Lower thy crest!	Death
Wail of Euroclydon,	Roars, sweeping by,
Be thou at rest!	Whisper, O Truth of Truth!
Sorrow can never be,—	"Peace! It is I!"

Psalm cxlii.

I cried unto the LORD with my voice, &c.
 Glory be to the FATHER, &c.
 As it was, &c.

Ÿ. Look upon my adversity and misery :

Rz. And forgive all my sins.

Ÿ. But Thou, O LORD GOD, art full of compassion,
 mercy, long-suffering, and plenteous in goodness :

Rz. O turn Thee unto me, and have mercy upon me.

Ÿ. Forsake me not, O LORD my GOD :

Rz. Be not far from me.

Ÿ. O that I had the wings of a dove :

Rz. Then would I flee away and be at rest.

Let us pray.

O LORD JESUS CHRIST, Who hast said by the mouth of Thy Prophet, "Yea, I have loved thee with an everlasting love, and therefore with lovingkindness have I drawn thee," I beseech Thee, by the love which drew Thee down from heaven to earth to endure all Thy bitter Sufferings for us sinners, that Thou wouldest vouchsafe to offer and set them forth before Thy hea-

venly FATHER, for the soul of Thy servant (or *my*) and deliver it from the pains and woe which its manifold sins have justly deserved. Be Thou at hand to help it, O compassionate SAVIOUR, now in the hour of death; open to it the gate of life, and lead it forth into the Paradise of joy and gladness, that it may rejoice with Thy saints, and praise Thee throughout Eternity; Who livest, &c.

Fourth Prayer, &c., for the LAST AGONY.

THE DEATH OF JESUS.

“Now, from the sixth hour there was darkness over the whole land until the ninth hour; and about the ninth hour JESUS cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My GOD, My GOD, why hast Thou forsaken Me? After this, JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst: and straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave it Him to drink. When JESUS, therefore, had received the vinegar He said, IT IS FINISHED, and He cried with a loud voice and said, FATHER, INTO THY HANDS I COMMEND MY SPIRIT. And He bowed His head, and gave up the ghost.”

A COLLOQUY,

For the help and consolation of the Dying wherein the faithful soul may, as it were, wrap its death in that of THE LAMB OF GOD.

O Glorious Love of my God, love stronger than death, how sweet is Thy converse: Thy society has no weariness: Thy intercourse is true joy without end. Oh, enter Thou within the vile chamber of my heart and rest with me. O Love Divine, obtain Thou for me, destitute, and forsaken, a place of counsel, a nest of refuge in Thee, on which I may recline my troubled spirit. Hold Thou up my fainting spirit. Console

Thou the sorrow of my heart, saying unto me, "I will not forget thee." O most loving JESU, I hold Thee by love, nor will I let Thee go, because Thy benediction is in no wise sufficient for me, unless I hold Thyself and have Thee as my best Portion, my whole Hope, and my Expectation. Thou, O Fountain of Life, wilt not rest or spare Thyself until Thou comest to misery. Nothing will satisfy Thy love except Thou diest to redeem lost sinners.

O Love! is not this enough for Thee, when my JESUS hangs dead before Thine eyes? Dead, truly Dead, that I might have life abundantly Dead, that the FATHER might adopt me as His beloved son. Dead, that I might live in felicity. O most precious Death, may my soul find a nest for itself in Thee. O Death, bringing forth the fruit of eternal life, may Thy life-giving waves entirely surround me. O saving Death, absorb Thou my whole life into Thee, and hide my death in Thee. O most efficacious Death, under Thy care may my death be safe and peaceful. May the spark of Thy sweetest quickening burn in me perpetually. O most glorious, most fruitful Death! O triumphant, sweet, life-giving Death, so great is the love that shines forth to me in Thee, that nothing is to be found equal to it in heaven or in earth. O most loving Death, grant that when dying I may sweetly rest under Thy shadow. O Death, flowing with sweetness, provide Thou for my death, and do Thou encompass me entirely in the agony of death, that by Thee I may have a safe passage, lest demons should beset my soul on its departure hence. Gather up my spirit into Thy beloved bosom; receive my soul into the chamber of Thy superabounding charity, and hide my whole life and death entirely in Thee. O may I repose in Thee, and grant me happily to expire, and sweetly to rest in Thee, my dying Redeemer. Help and comfort me, that I may persevere unto the end. Thou, my JESUS, hast never forsaken me, therefore, to Thee I commend my spirit. In the hour of death take me to Thyself, calling

me to Thyself with Thy own Blessed Mouth, saying, "*To-day shalt thou be with Me.* Go forth now from exile to a joyous morrow of an unfading eternity, there thou wilt find Me JESUS, the True Day of eternal brightness, Who am the Beginning and the End of all creatures, neither shall the morrow of this changing life come to thee, but in Me the True Day, thou wilt have eternal day; that as I live, thou shalt live in Me JESUS thy loving God, rejoicing most happily for ever."

O let all the powers, senses and motions of my body and soul, say, Amen.

The Hymn.

JESUS lives! no longer now, &c.

Let us pray.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

Be mindful, O most pitiful LORD JESUS, of that hour in which hanging on the Cross, Thou didst, in Thy extremity, cry with a loud voice to the Eternal FATHER, saying, *My God, My God, why hast Thou forsaken Me?* and again, *Into Thy hands I commend My Spirit*, and gavest up the ghost. Therefore, by Thy most precious Death, which was our life, behold now, this Thy servant, in *his* anguish cries aloud to Thee; stand Thou by *him*, defend and comfort *him* in this *his* distress, and receive *his* soul. Remember, O JESUS, that Thy Arms were stretched forth on the Cross, Thy Side was opened, and Thy Sacred Head bowed; we implore Thy mercy, regard now the soul of this Thy servant, departing out of this world, and who, having no other helper, seeks refuge in Thee. Be pleased to receive it into Thy Arms, shelter it in Thy Bosom, and there let it hide, secure from all enemies, till the wrath

of God pass over ; and introduce it into Thy kingdom, where it may perpetually love Thee, with the FATHER and the HOLY SPIRIT. Into Thy Hands we commend *his* spirit, which has been created and redeemed by Thee ; despise not, we beseech Thee, the work of Thy hands. Amen.

If the soul still lingers, recite slowly the following Psalms, or parts of them, according to necessity.

Ps. xxii. ; xxiii. ; xxxv. ; li. ; liv. ; lxxi. ; lxxxvi. ; lxxxviii.

Or these Texts.

Isa. xxv. 8, 9 ; xl. 28—31 ; xli. 10, 13, 14 ; xliii. 1—3 ; liv. 4—9 ; 2 Cor. iv. 15—18 ; v. 1—6 ; Rev. iii. 19—21 ; vii. 9—17 ; xiv. ; xxi. 1—4 ; xxii. 3—5.

To excite steadfast hope in God's mercy.

Ps. xxvii. 1, 2 ; xxiii. 4 ; xvi. 6, 9, 10 ; xxxiv. 18 ; xlii. 14, 15 ; ciii. 8—14 ; cxlv. 9, 14 ; S. Matth. ix. 12, 13 ; xi. 28—30 ; xxiv. 13 ; S. John iii. 16, 17 ; v. 24 ; vi. 37—40 ; x. 15, 27—29 ; xi. 25, 26 ; Rom. viii. 31—34 ; xiv. 7, 8 ; 2 Cor. v. 2—6 ; 1 Tim. i. 15 ; Phil. i. 20 ; iii. 20, 21 ; 1 S. John ii. 1 ; Rev. ii. 10.

Short Prayers.

O LORD JESUS CHRIST, Who by Thy precious Blood hast redeemed us, we beseech Thee to imprint deep in the soul of this Thy servant, the memory of Thy most sacred wounds, that having them before the eye of *his* soul, *he* may be encouraged to suffer with patience and resolution, and be armed against all the pains and terrors of death : thus let *him* cheerfully submit to all the difficulties of *his* state, and be united to Thee with an everlasting love.

Grant *him* now to partake of all the fruit of Thy holy Incarnation, of Thy bitter Passion, of Thy glorious Resurrection, and wonderful Ascension. Grant that

he may be sensible of the benefits of Thy Holy Mysteries, and of all the prayers offered to Thee by Thy holy Church, for CHRIST's sake. Amen.

By Thy victory over death, and the infinite Merits of Thy Death and Passion, we beseech Thee, in behalf of this Thy servant, to have thoughts of peace, mercy, and comfort, and not those of affliction. Bear *him* up with Thy most Holy Hands, which Thou gavest to be pierced for *him*, against all distrust and despair, deliver *him* from *his* necessities, and be *his* Comforter in this distress. O Good JESU, plead for *him*, and obtaining *his* pardon, conduct *him* into Thy eternal rest. Amen.

THE COMMENDATION OF A DEPARTING SOUL INTO THE HANDS OF GOD.

To be said by a Priest.

O GOD the FATHER, of
heaven,

*Have mercy on the soul
of Thy servant.*

O GOD the SON, Redeemer
of the world,

*Have mercy on the soul
of Thy servant.*

O GOD the HOLY GHOST,
*Have mercy on the soul
of Thy servant.*

Holy Trinity, One GOD,
Who art Three in One,

Have mercy on his soul.

Holy GOD of Saints, the
Self-same gracious GOD,

Have mercy on his soul.

Holy GOD, SAVIOUR of the
world,

Have mercy on his soul.

Be merciful.

*Spare him, and put
away his sins, O Lord.*

Be merciful.

*Blot out all his iniqui-
ties, O Lord.*

Be merciful.

*Deliver and defend his
soul, O Lord.*

From all evil,

Deliver, &c.

From the snares of the
devil,

Deliver, &c.

From the power of evil
spirits,

Deliver, &c.

From the lyings in wait of
the malicious,

Deliver, &c.

From the fear of *his* enemies,

Deliver, &c.

From Thy wrath,

Deliver, &c.

By Thy boundless compassion,

Deliver, &c.

By the mystery of Thy holy Incarnation,

Deliver, &c.

By Thy holy Nativity,

Deliver, &c.

By Thy holy Circumcision,

Deliver, &c.

By Thy holy Manifestation,

Deliver, &c.

By Thy holy Baptism,

Deliver, &c.

By Thy Fasting,

Deliver, &c.

By Thy Cross and sacred Passion,

Deliver, &c.

By Thy holy and most loving Death,

Deliver, &c.

By Thy holy descent to Hades,

Deliver, &c.

By Thy glorious Resurrection,

Deliver, &c.

By Thy wonderful Ascension,

Deliver, &c.

By the coming of the HOLY GHOST, the Comforter,

Deliver, &c.

By Thy coming in majesty to judgment,

Deliver, &c.

By Thy ineffable power,
Deliver, &c.

We sinners beseech Thee to hear us,

That Thou wouldst vouchsafe to deliver the soul of Thy servant from the pains of darkness, and from the place of punishment,

We beseech Thee to hear us.

That Thou wouldst vouchsafe to "cast all *his* sins behind Thy back,"

We beseech, &c.

That Thou wouldst vouchsafe to deliver *him* from the bonds of all *his* sins,

We beseech, &c.

That Thou wouldst vouchsafe to put away all *his* sins of indiscretion,

We beseech, &c.

That Thou wouldst not remember the sins and ignorances of *his* youth,

We beseech, &c.

That Thou wouldst vouchsafe graciously to pardon *him* whatsoever sins *he* has committed, through the wiles of the devil, and by *his* own wickedness and frailty,

We beseech, &c.

That Thou wouldst vouchsafe to deliver *him* from the pains of hell,

We beseech, &c.

That by the help of Thy grace *he* may escape condemnation at the last judgment,

We beseech, &c.

That through Thy bounteous goodness *he* may receive that remission of sins which *he* has always desired,

We beseech, &c.

That it may please Thee to grant to *him* a calm and peaceful mansion,

We beseech, &c.

That Thou wouldst vouchsafe to place *him* in the region of light and peace,

We beseech, &c.

That Thou wouldst vouchsafe to give *him* the blessing of rest, and the brightness of eternal light,

We beseech, &c.

That Thou wouldst vouchsafe to grant *him* peace and fellowship with Thy saints and elect in Thy kingdom,

We beseech, &c.

That Thou wouldst vouchsafe to show to *him* Thy pacified, holy, glorious, and desired Countenance,

We beseech, &c.

That Thou wouldst vouchsafe to hear us,

We beseech, &c.

Lamb of GOD, that takest away the sins of the world,

Have mercy on his soul.

CHRIST JESUS,

Have mercy on his soul.

Lamb of GOD, that takest away the sins of the world,

Grant to him eternal peace and felicity, and everlasting glory.

O CHRIST, hear us.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

Let us pray.

O GOD, most merciful, O GOD, most gracious, O GOD, Who according to the multitude of Thy mercies blottest out the sins of them that truly repent, and graciously remittest the guilt of their past offences; mercifully regard this Thy servant, *N.*, and vouchsafe to hear *him*, who with a contrite heart most earnestly begs for the remission of all *his* sins. Renew in *him*, most merciful and loving FATHER, whatsoever hath been decayed by *his* own carnal will and frailty, or by the fraud and malice of the devil; continue *him* in the unity of the body of the Church. Have compassion, O LORD, on *his* sighs: have pity on *his* tears; and forasmuch as *he* putteth *his* full trust only in Thy mercy, receive *him* into Thy favour; strengthen *him* in

his agony ; carry *him* safely through *his* last distress ; let not *his* faith waver, nor *his* hope fail, nor *his* charity be weak ; let *him* die in peace, rest in hope, and rise in glory ; through JESUS CHRIST our LORD. Amen.

O LORD, we know, and believe assuredly, that whatsoever is under Thy custody, cannot be taken out of Thy Hands, nor robbed of Thy protection, by all the powers of hell : Preserve the work of Thy hands ; rescue *him* from all evil, and let *his* portion be with the Patriarchs and Prophets, with the Apostles and Martyrs, and all Thy holy Saints, in the Arms of JESUS, in the bosom of felicity, in the kingdom of God, for ever and ever. Amen.

Let all present remain kneeling, while the PRIEST, standing over the dying man, shall say,

GOD the FATHER, Who created thee ; GOD the SON, Who redeemed thee ; GOD the HOLY GHOST, Who infused His grace into thee, assist thee in all thy trial, and lead thee to everlasting peace. Amen.

Blessed are the dead which die in the LORD, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. (Rev. xiv. 13.) Depart then in peace, O Christian soul, out of this miserable world, to thy eternal home ; depart with full hope and confidence in the Name of GOD the FATHER Almighty, Who created thee ; in the Name of JESUS CHRIST the SON of the Living GOD, Who suffered for thee on the Cross ; in the Name of the HOLY GHOST, Who sanctified thee. When thou goest out from the body, may an entrance be opened for thee to Mount Sion, the city of the living GOD ; and may thy place be this day in peace ; through CHRIST our LORD. Amen.

Receive, O LORD, Thy *servant* (or *handmaid*) into the place of salvation, of which *he* hath no hope but through Thy mercy. R. Amen.

Deliver, O LORD, the soul of Thy servant from all

dangers of hell, and from all pain and tribulation.
R. Amen.

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. *R. Amen.*

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Noah from the flood. *R. Amen.*

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Job from all his afflictions. *R. Amen.*

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by his father.
R. Amen.

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Lot from Sodom and the flames of fire.
R. Amen.

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharaoh, king of Egypt. *R. Amen.*

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Daniel from the lions' den. *R. Amen.*

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. *R. Amen.*

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst David from the hands of Saul and Goliath.
R. Amen.

Deliver, O LORD, the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. *R. Amen.*

And as Thou deliveredst the blessed martyrs from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys. *Amen.*

Into Thy merciful hands, O heavenly FATHER, we commend the soul of Thy servant, *N.*, now departing out of this world. Acknowledge, we beseech Thee, a sheep of Thine own fold, a lamb of Thy flock, a sinner of Thy own redeeming. Receive *him* into the arms of Thy mercy, unto the blessed rest of everlasting peace,

and, at the last day, into the glorious estate of Thy chosen saints in heaven. O most merciful JESU, nothing can perish which is committed to Thy charge. Receive *his* spirit, we beseech Thee, in peace. Amen.

I commend thee, dear *brother*, to the Almighty God, and commit thee to His care, Whose creature thou art; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, Who formed thee of the dust of the earth. When, therefore, thy soul shall depart from the body, may the resplendent multitude of the angels meet thee; may the glorious company of the apostles receive thee; may the triumphant army of martyrs, clad in their white robes, come out to meet thee; may the illustrious confessors encompass thee; may the choir of joyful virgins receive thee; and mayest thou meet with a blessed repose in the bosom of the patriarchs; may JESUS CHRIST appear to thee with a mild and benignant Countenance, and order thee a place amongst those who are to stand before Him for ever. Mayest thou never know the horror of darkness or the flames of hell. May the most wicked enemy, with all his evil spirits, give way before thee; may he tremble at thine approach in the company of angels, and flee away into the vast chaos of eternal night. Let God arise, and let all the powers of darkness, all spiritual wickedness in high places, flee away, and not dare to injure a sheep redeemed with the Precious Blood of CHRIST. May then all the legions of hell be confounded and put to shame; and may none of the ministers of Satan dare to stop thee in thy way. May CHRIST, Who was crucified for thee, deliver thee from torments. May CHRIST, Who vouchsafed to die for thee, deliver thee from eternal death. May CHRIST, the SON of the living God, place thee in the ever-verdant lawns of His Paradise: and may He, the Good Shepherd, acknowledge thee as His own sheep, and place thee amid the flock of His chosen. May He absolve thee from all thy sins, and place thee at His right hand, in the lot of His

elect. Mayest thou see thy Redeemer Face to face, and standing always in His Presence, behold with blessed eyes the truth in full manifestation. Mayest thou be placed among the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. Amen.

Let us pray.

Almighty and everlasting God, Who hast vouchsafed to breathe into the human body a soul after Thine own likeness, and Who hast willed that the dust should return to dust; command, we beseech Thee, Thine image to be united with the blessed in everlasting habitations; do Thou graciously and gently receive it, returning to Thee from the house of bondage, and send Thy holy angels to bear it to Thee, to show it the way of righteousness, and to open to it the gates of glory. Drive from it, we beseech Thee, all the princes of darkness, and acknowledge it as Thine own. Receive, O LORD, Thy creature, not created by strange gods, but by Thee the only true and living God: for there is none other God beside Thee, O LORD, and none that can do as Thou doest. Make glad, O most gracious FATHER, the soul of Thy servant, *N.*, and lighten it in the multitude of Thy mercies. Remember not, we beseech Thee, *his* former iniquities and excesses, the sins of *his* youth, and *his* ignorances, which the violence of evil passions have excited; but remember Thine own compassions, and the glory of Thy Name, for although *he* hath sinned, yet hath *he* not denied Thee, but signed with the sign of faith, *he* hath hoped and believed in Thee and worshipped Thee, the Creator of all things, as his GOD and SAVIOUR, Who livest and reignest, One God, for ever and ever. Amen.

IF THE SOUL STILL CONTINUES IN ITS AGONIES, say *Psalms 118, 119, in parts, (or those at p. 349,) the Creed, and read the History of the Passion.*

In the last moments kneel by the bed, and pray still more earnestly, invoking Jesus.

As soon as possible after the soul's departure let the family assemble in a room near the death chamber, and the Priest begin, saying,

May the holy ones of GOD meet *him*, may the Angels of the LORD receive *his* soul, and present it before the Face of the Most High.

Ÿ. May CHRIST, Who called thee, receive thee ; and may the Angels carry thee into Abraham's Bosom.

Rz. Receive *his* soul : present it before the Face of the Most High.

Ÿ. Grant *him*, O LORD, eternal rest ; and let perpetual light shine upon *him*.

Rz. Present it before the Face of the Most High.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER.

Ÿ. And lead us not into temptation :

Rz. But deliver us from evil.

Ÿ. Grant *him*, O LORD, eternal rest :

Rz. And let perpetual light shine upon *him*.

Ÿ. From the gates of hell :

Rz. Deliver *his* soul, O LORD.

Ÿ. May *he* rest in peace.

Rz. Amen.

Ÿ. O LORD, hear my prayer :

Rz. And let my cry come unto Thee.

Prayer.

To Thee, O LORD, we commend the soul of Thy servant, *N.*, that being dead to the world, *he* may live to Thee ; and whatsoever *he* hath committed through the frailness of *his* earthly conversation, do Thou by the grace of Thy most merciful pardon wipe away ; through JESUS CHRIST our LORD. Amen.

Let us pray.

O LORD, Holy FATHER, Almighty, everlasting God,

we are compelled by a feeling of pity to entreat Thy mercy for others, who are by no means worthy to supplicate for our own sins ; nevertheless we, yet trusting in Thy free pity and wonted loving-kindness, humbly implore Thy clemency, that Thou wouldest receive with compassion the soul of Thy servant *N.*, returning to Thee. May Michael, the Angel of the Covenant, succour it ; and by the hands of Thy holy Angels, vouchsafe to place it in the Bosom of the Patriarch Abraham ; that delivered from the princes of darkness and from the place of punishment, it may now be troubled by none of the iniquities of birth or ignorance, or its own frailty ; but rather be acknowledged by Thee, and enjoy the rest of holy felicity ; and when the Great Day of Judgment shall come, may be numbered among Thy Saints, and be for ever satisfied with the glory of Thy unveiled Majesty, through JESUS CHRIST our LORD. Amen.

Receive, O LORD, the soul of Thy servant, returning to Thee ; clothe *it* moreover with the heavenly robe, and wash *it* in the holy fountain of eternal life ; that *it* may rejoice among the joyful, and be wise among the wise ; may walk crowned among Martyrs, and advance with Patriarchs and Prophets : may strive to follow CHRIST among the Apostles, and behold the brightness of God with Angels and Archangels ; may possess the joy of God amid the shining jewels of Paradise, and comprehend the knowledge of the Mysteries of God, and behold His Brightness with the Cherubim and Seraphim ; and may hear the Song of songs among the four and twenty Elders, and wash *its* robe with them who wash their garments in the Fountain of Light ; and with them that knock may find the gates of the Heavenly Jerusalem open, and see God Face to face amongst those who gaze upon Him : and sing with them that sing the New Song, and hear with them that listen, the celestial harmony ; through JESUS CHRIST our LORD. Amen.

Things necessary to be done for the Dead Body.

The custom, which prevails in this country, of giving over the bodies of departed friends to the care of strangers and hirelings, to be locked up and left in a darkened room, is repugnant to feelings of natural affection, and inconsistent with a firm belief in some of the great mysteries of the Christian Faith. We could not have so far departed from the ancient Catholic practice of showing all honour to the mortal remains of those who sleep in JESUS, did we realize, in all its fulness, the fact that the now lifeless corpse was made, in Holy Baptism, and in Confirmation, the Temple of GOD the HOLY GHOST, had oftentimes received "the Flesh and Blood of the Son of Man," and that therefore it will one day rise again in glory, to dwell for ever in the Presence of the LORD. Oh, let us then for ever banish this heartless custom from our homes, and bestow all possible affection, reverence, and care upon all that now remains to us of our beloved ones.

When the spirit has taken its flight, let some relative or friend, assisted by a faithful servant, undertake to perform the last offices. 1. Reverently close the eyelids, and keep them closed by placing a silver coin on them for a short time, and tie up the jaw firmly with a clean white neckerchief. 2. Then remove all the bedding, take off the garments of the deceased, and wash the entire body with warm water. 3. Wrap it in a winding sheet, or put on such garments as may be fitting, and lay it out upon a mattress, carefully tying the ancles together, and crossing the hands over the breast. Put a veil, either of silk or fine linen over the face, and do not cover it, as is a common practice, with a sheet. Set a table at the foot of the bed, and place on it two lighted *wax tapers*, to burn day and night,¹ and a cross in the centre. When the body is put in the coffin, it should be set eastward, and the cross placed at the head, and a candle on each side of the coffin. The body should not be left, but friends might take their turns in watching by it. Deck the body, and the coffin, with flowers, or with various Christian emblems, especially with the Cross, which should be laid upon the breast as the symbol of the faith in which *he* died, and hoped for a joyful resurrection.

THE COFFIN should be made of plain elm or oak, rubbed up with linseed oil, and simply lined with plain white jean; and on no consideration ought it to be covered with cloth, (which is a mockery and a sham.) Discard the horrible black heathenish furniture with which coffins are usually defaced. Nothing black or gloomy should be allowed. Let the handles either be plain

¹ Those who have large candlesticks may use long thin candles which will burn safely for twenty-four or thirty-six hours. They may be had at Tucker's, South Molton Street, Oxford Street.

rings of galvanized iron, with a quatrefoil of polished zinc, or of brass. On the lid should be a wooden cross, extending nearly the whole length; or one of polished zinc, fixed with large brass nails, over the breast. At the lower end of the lid should be a zinc or brass plate with the name thus: "——— deceased (or departed this life) at ——, A.D. 18—, aged ——."

THE PALL should be violet (or white for a young person) with a white or red cross from end to end—violet being the symbol of mourning, and the brighter colours symbols of hope and of the Resurrection. Strive in every way to invest the whole with awe, but also with holy, chastened joy—for while mourning the loss of a loved one, we yet rejoice in the deliverance of a soul from sin and sorrow.

N.B.—A Tract entitled, "*A Few Practical Suggestions for the Burial of the Dead*," giving full directions for coffins and furniture, may be had of Messrs. Masters.

DIRECTIONS FOR MOURNERS.

Those mourners who are at a loss to know what portions of Scripture to read, may find the following Psalms and Prayers appropriate for daily use during the week of sorrow.

Antiphon. "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Psalms 5, 6, 114, 116, 130, 143.

Lesson: 1 Cor. xv.

On the day of Burial, when preparing to leave the house, say Psalm 130.

On the way to the Church or Cemetery, the Hymn "Dies Iræ," and Psalms 114, 125, 136, 139.

When you return home, say Psalms 148, 149, 150, and the "Benedictus."

If there be a celebration of the Holy Eucharist, at the Funeral, read these portions:

Introit. Ps. xlii.

For the Epistle, 1 Thess. iv. 13, to end.

For Gospels, S. John v. 21—29; or vi. 37—40; or xi. 21—27.

*Prayers from the 1st Book of Edward VI.**

Let us pray.

Almighty GOD, we give Thee hearty thanks for this Thy

servant, whom Thou hast delivered from the miseries of this wretched world, from the body of death, and all temptation ; and, as we trust, hast brought *his* soul, which *he* committed into Thy Holy Hands, into sure consolation and rest. Grant, we beseech Thee, that at the Day of Judgment *his* soul and all the souls of Thy elect, departed out of this life, may with us, and we with them, fully receive Thy promises, and be made perfect altogether, through the glorious Resurrection of Thy SON JESUS CHRIST our LORD. Amen.

Or this.

O LORD, with Whom do live the spirits of them that depart hence in the LORD ; with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; grant unto this Thy servant N., that the sins which *he* committed in this world be not imputed unto *him* ; but that *he* escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness ; and when that dreadful day of the general Resurrection shall come, make *him* also to rise with the just and righteous, and receive *his* body again to glory, then made pure and incorruptible : set *him* on the Right Hand of Thy SON JESUS CHRIST, among Thy holy and elect, that then *he* may hear with them those most sweet and comfortable words : "Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the beginning of the world." Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST our Mediator and Redcemer. Amen.

Either of the following may be said Daily.

1.

O LORD, let the soul of Thy servant, dear ——— find peace in Thy peace, where all Thy saints repose. Amen.

2.

O Thou, Who alone art the Author of life, merciful and immortal, the unsearchable depth of goodness, let the soul of

Thy servant, dear ——— rest with the spirits of just men made perfect; and grant *her* that blessed life which is with Thee, O Thou lover of mankind. Amen.

To be said on visiting the Grave.

May He give *you* rest, Who is Himself the One True Rest! May JESUS CHRIST, the SON of the Living GOD, Who for our salvation, and for that of all mankind, was born of the Virgin Mary, and redeemed *you*, raise *you* up in the Day of Judgment, and place *you* with His holy angels. Amen.

APPENDIX.

Holy Baptism.

Read the Gospel by S. John, chap. iii., read also the Exhortations in the Services for the "Baptism of Infants" and those of "Riper Years."

1. NECESSITY OF BAPTISM.

Holy Baptism being the remedy provided for original sin, the "Fountain opened for sin and for uncleanness," wherein "we may wash and be clean," it is alike necessary for all, whether young or old; for *children* that they may be washed from their birth-sin, and for *adults*, not baptized in infancy, not only to wash away original sin, but also the "many actual transgressions" which they have committed. It was ordained by CHRIST Himself, as the means whereby we might recover our lost state, be made members of His Body, be restored in the Image of God, and become "inheritors of the kingdom of heaven."

1. It has therefore been the practice of the Church in all ages, from the days of the Apostles, to baptize Infants before they come to years of discretion to be able to take upon themselves the solemn vows of the Baptismal Covenant; for though unable in themselves to fulfil the conditions thereof, they are nevertheless fully capable of receiving all the benefits and blessings of this Sacrament, in being made the children of God, by adoption and grace, partakers of the gifts of the HOLY GHOST, and members of His Body the Church.

Infants are therefore baptized with the same ceremonies as adults, but inasmuch as they are unable to answer for themselves, the Church requires Sponsors or sureties to make the requisite promises for them, and to take care that they shall be taught in the faith and obedience of CHRIST. These sponsors are called, in relation to the *new birth* of the infant, godfathers and godmothers, and *as such* it is their duty to present the child to the priest for Baptism, to give it that new or Christian name by which it is to be called, and which declares it to be the servant of a new LORD and Master, even JESUS, the SAVIOUR of the world. *They are the Guardians* of the spiritual life of the children for whom they

answer, and are in a measure responsible to CHRIST and His Church, for their training in the Christian faith.

2. Of persons, who have not been baptized in infancy, but have come to years of discretion to answer for themselves, the Church requires "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of GOD made to them in that Sacrament." She further requires that they be fully "instructed in the principles of the Christian Religion, and exhorted to prepare themselves, with prayers and fasting, for the receiving of this Holy Sacrament;" so that they may make a public profession, and sincerely and heartily take upon themselves the solemn vows of the Christian covenant into which they are to be baptized. However deep and earnest their repentance may be, or however sincere their faith, they are not, *in the judgment of the Church*, "*regenerate*," nor can they be members of CHRIST'S Body until they are baptized.

2. OF THE MINISTRATION OF PUBLIC BAPTISM USED IN THE CHURCH.

"The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holydays, *when the most number of people come together*; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of CHRIST'S Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to GOD in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) children may be baptized upon any other day.

"And note, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers.

"When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the curate by his discretion shall appoint. And the priest coming to the font, (which is then to be filled with pure water,) and standing there, shall say," &c.—*Rubric.*

"When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the

parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayer and fasting for the receiving of this Holy Sacrament."—*Rubric*.

3. EXPLANATION OF THE BAPTISMAL OFFICE.

It is the bounden duty of all true members of the Church to obey these directions, as far as possible, and not to bring their children to church (for private Baptism) at times when no congregations are present. To do so implies that we are either ashamed of, or indifferent to this Holy Sacrament.

That we may rightly understand the service and enter fully into it, it will be well to divide it into three parts: 1st. The Introduction. 2nd. The Renunciation and Profession of Faith. 3rd. The Administration.

The priest standing at the Font, which should be near the entrance of the church, begins—

1. *The Introduction*, with the inquiry whether or not the child has been already baptized; and he does so because this Sacrament may not be repeated. He then proceeds with the *Exhortation*, showing the necessity of holy Baptism, and beseeching the congregation to join him, in the two following *Prayers*, in calling on the *Almighty and everlasting immortal God*, to grant to the Infant all the spiritual benefits of the Sacrament, in this world and in the next. Then follows the *Gospel*, declaring the love of JESUS for little children, and the necessity of Baptism; and an *Exhortation*, not to doubt, but earnestly to believe the loving compassion and good-will of our heavenly FATHER, towards the infant, as well as to ourselves; and calling on the congregation to join with the priest, and "devoutly give thanks unto Him," for His boundless mercy in having called us to the knowledge of Himself; and pray Him to bestow the same blessings on the child.

2. *The Renunciation and Profession of Faith*. The candidates for Baptism in the case of adults, and the Sponsors in the case of Infants, being thus assured of God's readiness and willingness to do all that He has promised, the Priest now solemnly exhorts them, 1st, to renounce the devil; 2nd, to believe GOD's holy Word; and, 3rd, to keep His commandments. In the Primitive Church they turned to the West in renouncing the devil; and on professing their faith in saying the Creed, they turned to the East, to symbolize that, having renounced the Prince of darkness, they turned to the region of Light, to the rising of the Sun of Righteousness, to the Paradise of GOD, which was planted eastward. Hence the reason why all Catholic Christians turn towards the East whenever they say the Creed.

The Priest solemnly demands of the catechumen, or the spon-

sors, in the name of the child, whether they, 1st, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; 2nd, Believe the mysteries of Redemption; and 3rd, pledge themselves to keep GOD's holy will and commandments, and walk in the same all the days of their life.

Being thus prepared by these solemn vows and professions, for the gift of illumination, the Priest says over the candidate the *Benedictions*, beginning "*O Merciful God:*" after which follows the Prayer commemorating CHRIST's institution of holy Baptism, and His commission to the Apostles and their successors, and praying for the sanctification "of the water to the mystical washing away of sin," that those "now to be baptized therein may receive the fulness of His grace."

3. THE ADMINISTRATION OF THE SACRAMENT. The Priest taking the child in his arms, calls on the sponsors to "*Name this child,*" and holding it over the font (an adult bends over) he either immerses it, OR POURS¹ THE WATER over it each time he mentions the thrice holy Name of the FATHER, the SON, and the HOLY GHOST, into Which Name all are baptized.

The newly made Christian is now signed upon his forehead, with the holy Sign of the Cross, and sealed as the servant and soldier of JESUS CHRIST, his LORD and Master. The Priest then calls on all present to give thanks, as "the child is regenerate and grafted into the Body of CHRIST's Church." Then all the congregation kneel and with one voice heartily give thanks to GOD for His bounteous Goodness in this unspeakable Gift, and fervently pray that the young Christian may live worthy of his Heavenly calling.

The Office concludes with an exhortation to the godfathers and godmothers instructing them in the duties of their office.

4 SUPPLICATIONS FOR A CHILD ABOUT TO BE BAPTIZED.

O LORD, have mercy.	O Blessed Trinity, hear us.
O CHRIST, have mercy.	And have mercy upon us.
O LORD, have mercy.	That this child about to
O CHRIST, deliver us.	receive Thy holy Baptism,
SAVIOUR of the world,	may be made worthy of an
deliver us.	immortal kingdom,
O CHRIST, hear us.	<i>We pray Thee, O Lord.</i>
Hear our prayers.	For him who now draws

¹ Parents and Sponsors should require this to be done, for the hurried and slight sprinkling which many children receive often makes it doubtful whether they have really been baptized with water, according to CHRIST's command.

nigh to the holy illumination,
and for *his* salvation,

We pray Thee, O Lord.

That *he* may be made a
child of light, and an inheri-
tor of eternal blessings,

We pray Thee, O Lord.

That *he* may be planted in,
and be made a partaker of
the Death and Resurrection
of CHRIST our GOD,

We pray Thee, O Lord.

That the baptismal robe,
and the Spirit of adoption,
may be preserved pure and
spotless in *him* in the tre-
mendous day of CHRIST our
GOD,

We pray Thee, O Lord.

That this water may be to
him the laver of regeneration,
for the remission of sins, and
the garment of incorruption,

We pray Thee, O Lord.

That Thou, O LORD GOD,
wouldest vouchsafe to hear
our cry and prayer,

We pray Thee, O Lord.

That *he* and we may be de-
livered from all tribulation,
danger, and necessities,

We pray Thee, O Lord.

Protect us, save us, be mer-
ciful unto us, and preserve
us by Thy grace,

O most Holy and Undi-
vided Trinity. Amen.

5. Prayer.

O LORD our GOD, Who rulest over all, we beseech Thee
to call this Thy child to Thy holy Baptism. Put off from
him the old man, and renew *him* to eternal life; replenish
him with Thy Holy Spirit, and join *him* to Thy CHRIST, that
he may no longer be a child of the flesh, but a child of Thy
kingdom. Write *him* in the Book of Life. Let Thy holy
Name, and the Name of Thy Beloved SON CHRIST our LORD,
and of Thy life-giving SPIRIT, be glorified in *him*. Let Thine
Eyes always look upon *him* with mercy, and Thine Ears be
open to *his* prayers; that *he* may confess Thee, and worship
and glorify Thy holy and exalted Name, evermore praising
Thee all the days of *his* life. Amen.

6. Thanksgiving after Baptism.

Blessed art Thou, O LORD GOD Almighty, the Fountain
of all good, Who hast vouchsafed unto us, unworthy as we
are, a blessed purification by holy Baptism, and hast now
been pleased to regenerate this Thy child by water and the
HOLY GHOST, and to grant *him* redemption from sin; grant
him, O LORD, the most merciful Ruler of all things, the seal

of Thy Holy, Omnipotent, and adorable Spirit, and the participation of the holy Body and Blood of Thy CHRIST. May the light of Thy countenance always enlighten *his* heart. Keep *him* in Thy holiness; confirm *him* in the true faith; deliver *him* from the evil one, and from all his insidious snares; preserve *his* soul in purity and righteousness, that in all *his* words and actions, *he* may do that which is well-pleasing in Thy sight, as Thy child, and an heir of Thy heavenly kingdom. Hear us, O LORD, for JESUS CHRIST'S sake. Amen.

7. On the Anniversary of Baptism.

Keep the anniversary of your Baptism with special devotion, thanking GOD for so great a blessing. Reflect on the blessings of regeneration, and of being made a child of GOD, and a member of His Holy Church. If possible, receive the Holy Communion. Renew your baptismal vows, and examine wherein you have broken them, and implore pardon of GOD for all your past unfaithfulness.

8. For renewing the Promises of Baptism.

Most Holy Trinity! FATHER, SON, and HOLY GHOST, One GOD in Threc Persons! I bow myself before Thy Sovereign Majesty, to offer Thee my adoration and thanksgiving for the innumerable graces and blessings which Thou hast bestowed upon me. I thank Thee especially, O my GOD, for the grace of my baptism, by which I have been delivered from the power of darkness, and translated into the kingdom of Thy beloved SON. By Baptism I have been cleansed from the stain of original sin, made a member of the body of JESUS CHRIST, to be animated and guided by His Spirit, to be fed with His Sacred Flesh, to imitate His virtues. What thanksgivings can I render unto Thee for these unspeakable blessings? I desire now to renew and ratify my vows, with my whole heart, and with deep sorrow for having lived hitherto so little in conformity to my promises, and as becometh Thy child. Relying on the help of Thy grace, I resolve henceforth to labour all my life to perform the promises made in my name, through JESUS CHRIST our LORD. Amen.

9. *Confession.*

O LORD GOD, with shame and sorrow and confusion of face, I confess and acknowledge Thy infinite mercy and goodness to me, my infinite vileness and ingratitude to Thee!

Thou, LORD, infinitely good and gracious, wast pleased, out of Thy own free mercy, first to love me, to excite me to love again: glory be to Thee.

Thou, LORD, didst vouchsafe of a miserable sinner, to make me a member of my SAVIOUR, Thy own child, and an heir of heaven: glory be to Thee.

I, infinitely wicked and unworthy, have despised and rejected, and forfeited all the inestimable blessings to which I was entitled by my baptism: LORD, have mercy upon me.

I have sinned, O LORD GOD, I have sinned, and done evil in Thy sight; but I repent, I turn to Thee.

"I confess and forsake my wickedness, and am sorry for my sins."¹

10. *Renunciation.*

It grieves me, O most amiable Goodness, it grieves me that ever I offended Thee.

With all my heart, O my GOD, do I now renew the sacred vow, which, alas, alas, I have so often violated.

O LORD GOD, I do for the future renounce the devil, that arch-rebel against Thee, with all his apostate angels. I renounce all his worship,² all his impious suggestions,³ delusions,⁴ and temptations, and all the ways of consulting him which ungodly men have taken.⁵ I renounce all his works, all those sins of the spirit, all pride,⁶ malice,⁷ envy; treachery,⁸ lying, revenge and cruelty; all tempting others to sin, hatred to holiness,⁹ and apostasy,¹⁰ which are his daily practice, and are truly diabolical.

I utterly renounce, O LORD GOD, "the pomps and vanity of this wicked world:" all covetous desires of honour, riches, and pleasures,¹¹ all sinful excesses in things lawful,¹² all evil customs,¹³ all evil companions,¹⁴ all that is vain or wicked in

¹ Ps. xxxviii. 18.

⁴ 2 Cor. iv. 4.

⁷ S. John viii. 44.

¹⁰ S. Jude 6.

¹³ Rom. xii. 2.

² 1 Cor. x. 20; Eph. ii. 2.

⁵ Acts xix. 19.

⁸ S. John vi. 70.

¹¹ Titus ii. 12.

¹⁴ Prov. i. 10; 1 Cor. xv. 33.

³ S. John xiii. 2.

⁶ 1 Tim. iii. 6.

⁹ Acts xiii. 10.

¹² 1 Cor. vii. 30, 31.

the world,¹ "all that friendship with the world which is enmity with Thee,"² all things that may alienate my heart from Thee. I renounce, O LORD GOD, all worldly comforts and possessions; all my natural relations, and my own life,³ whenever they stand in competition with my duty to Thee.

I utterly renounce, O LORD GOD, "all the sinful lusts of the flesh," all the inordinate desires of my own corrupt nature, of my own carnal mind which is enmity against Thee;⁴ all sloth, idleness, and intemperance; all lasciviousness, all "filthiness of flesh and spirit,"⁵ which render us unclean in Thy sight.

O LORD GOD, I utterly renounce all things that may any way displease Thee; from them all let it be Thy good pleasure to deliver me.

I know, LORD, that sin is the utmost abomination to Thy purity,⁶ and an outrage to Thy adorable Majesty, and therefore I utterly renounce and abhor it. I know, LORD, that sin exposes us to all the vials of Thy wrath, and to vengeance eternal; I know it sets the sinner at the extremest distance, and opposition, and defiance to Thee; and therefore I utterly renounce and abhor it. I know, LORD, I cannot love Thee,⁷ but I must hate evil; and therefore I renounce and detest it.

"Turn Thou me,"⁸ O LORD GOD, and so shall I be turned."

Turn, O LORD, the whole stream of my affections from sensual love to the love of Thee. O my GOD, let Thy heavenly love be the constant bias of my soul! O, may it be the natural spring and weight of my heart, that it may always move towards Thee! Thy love, O my GOD, shall hereafter be the sole rule and guide of my life: I will love Thee, and love whatever Thou lovest, and hate whatever Thou hatest; I will believe all the articles of the Christian faith, and I will keep Thy holy will and commandments, and walk in the same all the days of my life.

All this, O my GOD, I own myself bound to believe and do; and though of myself I am impotent to all good,⁹ yet by Thy help I will perform it;¹⁰ and I heartily thank Thee,

¹ S. John xvii. 15; ¹ S. John v. 19.

³ S. Luke xiv. 26. ⁴ Rom. vii. 18, 25; viii. 7.

⁶ Prov. xv. 9.

⁷ Psalm xcvi. 10.

⁹ 2 Cor. iii. 5; S. John xv. 5.

² S. James iv. 4.

⁵ 2 Cor. vii. 1.

⁸ Jer. xxxi. 18.

¹⁰ Phil. iv. 13.

O heavenly FATHER,¹ Who, out of mere compassion to my soul, hast called me to this state of salvation, through JESUS CHRIST our LORD.

Glory be to Thee, O LORD, Who hast indulged me this opportunity of repentance; glory be to Thee, Who hast wrought in me this will to renew my baptismal vow.

O my GOD, I humbly, I earnestly pray unto Thee to give me continual supplies of Thy grace, that I may continue in Thy love unto my life's end, that, being "faithful to death," I may receive "the crown of life."²

My heart is empty and disengaged, and longs for Thee; enter, O my GOD; possess it with Thy gracious presence, and fill it with Thy love.

LORD, for Thy tender mercies' sake, restore me to Thy favour! to all the graces and privileges of my baptism, of which I have been spoiled by my sins.

LORD, make me a living member of Thy Church, the mystical body of Thy SON.³ O my GOD, unite me inseparably to CHRIST my Head,⁴ and from thence let His gracious influences be ever streaming into my soul.⁵

"FATHER, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son;" but I return with the prodigal.⁶ O, let Thy paternal bowels yearn on me, and graciously receive me. LORD, send Thy Spirit of adoption into my heart,⁷ to instil true filial affection, that I may again be owned by Thee for Thy child, and call Thee FATHER, and share in the blessings of Thy children, and at last become an inheritor of the kingdom of heaven.⁸

O heavenly FATHER, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, fix my unsteadiness, and let Thy love ever rule in my heart through the merits and sufferings and love of the SON of Thy love in Whom Thou art always infinitely pleased.⁹ Amen.

Prayer.

O Eternal FATHER! Who wast pleased to adopt me in Thy SON JESUS CHRIST, as one of Thy children, and to call

¹ Eph. i. 3; 1 S. Pet. i. 3.

² Rev. ii. 10.

³ 1 Cor. xii. 13, 27.

⁴ Eph. i. 22.

⁵ Eph. iv. 15; Col. ii. 19.

⁶ S. Luke xv. 19

⁷ Gal. iii. 26, 27.

⁸ Rom. viii. 16, 17.

⁹ S. Matth. iii. 17.

me to Thy heavenly inheritance, revive in me the grace of this Divine adoption ; and since I am regenerated by Thee alone, that I might be a citizen of heaven, grant that I may live for Thee alone, and that all my desires and labours may be directed to the acquisition of heavenly virtues.

O JESUS, the Only-Begotten SON of the FATHER ! Who hast made me a member of Thy mystical Body, washed me in Thy blood, and sanctified me by Thy holy sacraments, perfect Thy work in me. Purify my heart from the remains of the pride and corruption of the old Adam ; and form Thy Divine Image in my soul, by engraving in it Thy charity, Thy humility, Thy purity, and all Thy other Virtues, which are the glorious features of that Image.

O HOLY SPIRIT ! adorable Principle of our Divine adoption ! be also the principle of my life, of my actions, of my desires, and of all the motions of my heart, that they may be worthy of a child of GOD, and member of JESUS CHRIST. .

O Holy Trinity ! Who, in consecrating me to Thy service by holy baptism, hast made me the adorer of the Unity of Thy Name, and of the Trinity of Persons ; mercifully grant, that I may adore Thee in spirit and in truth during my life, and love, praise, and enjoy Thee during eternity. Amen.

Instruction on Confirmation.

[N.B.—This portion has been printed separately in a fuller form as a “GUIDE TO CONFIRMATION,” &c.]

Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Ghost : (for as yet He was fallen upon none of them ; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts viii.

1. Confirmation is a solemn “Sacramental Rite,” whereby those, who have already been made children of GOD in Baptism, receive the HOLY GHOST by the prayers, with the laying on of the hands

of the Bishops, the successors of the Apostles, in order that they may be made strong and perfect Christians, and valiant soldiers of JESUS CHRIST. It is called Confirmation from its effect, which is to *confirm* or strengthen those who receive it, in the profession of the true Faith; to give them courage and resolution to suffer for it, and to arm them against all spiritual enemies. It is the *seal* of the LORD, with which we are *sealed*, as His children, "unto the day of redemption," as S. Paul teaches; "Now He which stablisheth us with you in CHRIST, and hath anointed us, is GOD, Who hath also *sealed* us, and given the earnest of the Spirit in our hearts." Again; "After ye believed in CHRIST, ye were *sealed* with that HOLY SPIRIT of promise." 2 Cor. i. 21, 22; Eph. i. 13, 14.

2. *Its origin.* It is an Apostolic institution, to say the least, if not actually instituted by our LORD Himself; and cannot, therefore, be neglected without sin, and injury to the soul. Every Branch of the Church Catholic, following the practice of the Apostles, and the teaching of S. Paul, who speaks of "the doctrine of Baptism and the laying on of hands," as among "the principles of the doctrine of CHRIST," has administered this Rite to all the baptized. In the eighth chapter of the Acts of the Apostles we read that SS. Peter and John were sent down to the converts in Samaria, "who, when they were come down, prayed for them, that they might receive the HOLY GHOST (for as yet He was fallen upon none of them, only they were baptized in the Name of the LORD JESUS.) Then laid they their hands on them, and they received the HOLY GHOST." Again, in the 19th chapter we read of certain converts at Ephesus, whom S. Paul *confirmed*. "They were baptised in the Name of the LORD JESUS. And when Paul had laid his hands upon them, the HOLY GHOST came on them." Tertullian, who lived not long after S. John, says, "After Baptism is laying on of hands; by blessing and prayer, inviting the HOLY SPIRIT, Who graciously descends from the FATHER, upon the bodies cleansed and blessed by Baptism." S. Cyprian, Bishop of Carthage, in referring to the case of the Samaritans, says: "And this custom is also descended to us, that they who are baptised might be brought by the rulers of the Church, and by our prayer, and the imposition of our hands, may obtain the HOLY GHOST, and be consummated with the Seal of the LORD."

3. *Its connection with Baptism.* Confirmation follows Baptism; and the Fathers speak of the latter as giving *innocence*, and of Confirmation as giving *strength*. Baptism is the Sacrament of our new Birth, in which our original sin was washed away, and we were "made the children of grace," and Temples of the HOLY GHOST. S. Paul says, "GOD saved us by the washing of regeneration and renewing of the Holy Ghost." Tit.

iii. 5. So likewise does our Church teach in her *Confirmation Office*, where the Bishop prays to GOD, "Who hast vouchsafed to *regenerate* these Thy servants by water and the HOLY GHOST, and hast given unto them the forgiveness of sins; *strengthen* them, we beseech Thee, O LORD, with the HOLY GHOST the Comforter." Confirmation, therefore, is the completion and perfection of Baptism, in which, by the laying on of hands, GOD sanctifies and consecrates us again to Himself, sending down the HOLY SPIRIT, into the souls of all who are rightly prepared to receive Him, that He may dwell there, as the life of the soul, to enlighten, instruct, and strengthen us, making us perfect Christians, and enabling us to resist all the temptations of the world, the flesh, and the devil.

4. *The effects and blessings of Confirmation.* Besides these effects, it confirms all the blessings of our Baptism, and gives us strength to keep our baptismal vows. It admits us to Holy Communion, and all the privileges of Church membership, and it also conveys, by the imposition of the hands of the Bishop, to all those who sincerely and devoutly prepare themselves for it, the *Sevenfold gifts of the Holy Ghost* in all their fulness, viz.: the Spirit of WISDOM, to draw our affections from the world to the love and service of GOD—the Spirit of UNDERSTANDING, to believe and submit to all the mysteries of the faith, and to comprehend them—the Spirit of COUNSEL, whereby to choose what is for the glory of GOD, and for the good of our souls—the Spirit of GHOSTLY STRENGTH, to resist the devil, to overcome sin, and to be faithful in GOD's service—the Spirit of KNOWLEDGE, to perceive and know the will of GOD in all things—the Spirit of TRUE GODLINESS, to delight in the service of GOD, and to walk therein—the Spirit of HOLY FEAR, to reverence and adore GOD, and to dread above all things to offend Him.—(See page 12.)

And with these seven-fold gifts of the HOLY GHOST we also receive the twelve fruits of the SPIRIT, viz.: 1, Love; 2, Joy; 3, Peace; 4, Long-suffering; 5, Gentleness; 6, Goodness; 7, Faith; 8, Meekness; 9, Patience; 10, Modesty; 11, Temperance; 12, Chastity—"that is, all the graces and virtues necessary to lead a godly and Christian life; enabling us to cast off the works of darkness, and to crucify the flesh with its affections and lusts."

"The love of GOD will be shed abroad in your hearts by the HOLY GHOST, which is given you, if you do not grieve or resist Him, but follow the good thoughts He puts into your hearts. The love of GOD for you will also lead you to love your neighbour, and to be fruitful in every good work. By the same Spirit you will be kept from pride, lust, malice, hatred, and every evil temper. He will also teach you to pray, and to do everything pleasing to GOD."

Seeing, then, what an awful and important thing Confirmation is, it must be very sinful towards God, and very dangerous to our souls to be confirmed without serious preparation; let us consider,

5. "*The obligations* to which Confirmation binds us, and which every Christian takes upon himself, when he receives it, are, to bear a true and perpetual allegiance to the Great King, in whose service he enlists himself as a soldier, to stand to his colours (the Cross of CHRIST,) the mark of which he has received on his forehead; to fight His battles against his enemies, the world, the flesh, and the devil; to be faithful unto death, and rather to die than to desert from the service, or to go over to the enemy by wilful sin; in fine, to live up to the glorious character of a soldier of CHRIST, and to maintain, by a life of prayer, and a life of love, that internal purity and sanctity which become the temple of the HOLY GHOST. Where the character of our Confirmation, when we shall bring it with us before the judgment-seat of CHRIST, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, instead of living up to it, we should be found to have been deserters and rebels, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the lost."

The Church calls upon us solemnly to *ratify and confirm* before the congregation the solemn promises made in our name at our Baptism, and which we long ago took upon ourselves, viz.: 1st, to renounce, that is to give up all the works of the devil, which are pride, lying, malice, hatred, envy, and tempting others to do wrong: the *pomps and vanities of the world*, such as a vain love of dress, of outward pomp and display, light company, foolish amusements, and love of money, thinking too highly of yourself, &c.: the *sinful lusts or desires of the flesh*, such as all bad thoughts, and longing for things which are not good for us. 2ndly, To believe all the articles of the Christian faith, as taught in the Apostles', the Nicene, and Athanasian Creeds. 3rdly, To keep GOD's Commandments, as taught in the Decalogue, and to love GOD above all things, and our neighbours as ourselves.

6. *The preparation.* Now the dispositions, which the Christian must bring along with him to receive worthily the Sacramental rite of Confirmation, are, first, a purity of conscience, at least from all wilful and mortal sin; for the HOLY GHOST will not come to a soul in which Satan reigns by mortal sin: secondly, a sincere desire of giving himself up to the HOLY GHOST, to follow

the influence of His Divine grace, to be His temple for ever ; and, by His assistance, to answer all the obligations of a soldier of CHRIST.

Your clergyman will carefully prepare you for your Confirmation, by teaching more fully the meaning and nature of this holy Rite, the meaning of the Baptismal promises you are about to ratify, and also your duties towards GOD, your neighbour, and yourself. But useful and necessary as it is to know all these things, the mere knowledge will not be of much real use to you unless you try to impress it on your heart by self-examination and earnest prayer.

1. A Daily Exercise to be used the Week Before Confirmation.

I praise Thee with my whole heart, and I give thanks to Thee, O LORD my GOD, for that when I was nothing Thou didst create me after Thine Own Image ; and when I was lost, being a child of wrath, Thou didst, of Thine infinite love, redeem me by Thy most holy Life and Passion, by Thy Death and Precious Blood ; moreover, Thou hast prepared for me everlasting joys and blessings in heaven. And now, though I am unworthy of all grace and kindness, nay, rather full of sin and worthy of punishment, Thou dost call me to Thyself, and wildest to re-consecrate me to Thy service ; Thou longest to seal my soul with the sacred character of a soldier of JESUS CHRIST, and to bestow on me the HOLY GHOST, together with His gracious Gifts, that He may abide with me continually. O my gracious and merciful GOD, I pray Thee, of Thine infinite goodness, that Thou wouldest infuse into my heart all the dispositions necessary for receiving this Divine Guest. Alas ! my LORD, that I have been so ungrateful for Thy many blessings to me, and that I have so often offended Thee, my GOD, and my Chief Good. I know indeed and feel that I am far from possessing those sentiments of faith, love, humility, and fervour, which ought now to animate my soul ; but all things are possible with Thee, and Thou hast promised to give to them that ask. Purify my soul from every stain by the infinite merits of the death and Passion of Thy dear SON. Destroy in me not only sin, and the inclination to sin, but all the remains of sin, and all the fatal impressions it may have engraven on my senses.

LORD, I do abhor all the sins of my past life ; every fault,

every imperfect inclination, I wish to detest from the bottom of my heart; and I pray Thee that none of them may hinder the gifts and graces which Thou desirest to bestow on Thine unworthy child. And I do now at this time firmly resolve before Thee and all the company of heaven to follow more closely Thy Divine Will, to avoid all sins, especially my besetting sins, [N. N.] and to shun all occasions of sin. I moreover sincerely resolve to serve Thee faithfully all the days of my life. This indeed, O LORD, is my will; but without Thee it will not avail. Without Thee I can do nothing. Arise Thou, therefore, to help me, and impart to me the Sevenfold Gifts of the HOLY GHOST the Comforter, that the good I will, I may be able also to perform; and, endued with strength from on high, may be enabled to fight manfully against my spiritual enemies, and prove myself a good soldier of JESUS CHRIST unto my life's end. And grant that, with all who have departed hence in Thy faith and fear, I may live with Thee, and rejoice in Thee, and praise Thee throughout eternity. Amen.

2. *Prayer for the Seven Gifts of the Holy Spirit.*

Almighty and eternal GOD, Who hast vouchsafed to regenerate me in holy Baptism, by Water and the HOLY GHOST, Who hast granted the remission of all my sins; perfect, I beseech Thee, the work Thou hast begun, and send down upon me the *Spirit of Wisdom*, that I may despise the corrupt and perishing things of this world, and love those which are eternal; the *Spirit of Understanding*, to enlighten me, to give me knowledge of true Religion; the *Spirit of Counsel*, to make me carefully seek the surest means of pleasing GOD, and obtaining heaven; the *Spirit of Ghostly Strength*, that I may courageously overcome the obstacles and temptations which oppose my salvation; the *Spirit of Knowledge*, to enlighten me in the ways and will of GOD; the *Spirit of true Godliness*, to make the service of GOD sweet and pleasant to me; the *Spirit of holy Fear*, to fill me with awe, love, and reverence towards Thee, O GOD, which may make me fear in any way to displease Thee. Seal me, through Thy mercy, with the seal of a disciple of JESUS CHRIST unto life eternal; and grant that bearing the Cross on my forehead, I may

bear it also in my heart, and that confessing Thee boldly before men, I may be found meet to be acknowledged and rewarded among Thy elect people in the terrible day of the general Judgment, through JESUS CHRIST our LORD. Amen.

3. *Humbly beg the Grace of God.*

Come, then, O HOLY SPIRIT, come; come, O come, most merciful Comforter; come, Thou blessed Paraclete; come, Thou celestial Fire; come, Thou Purifier of sins, Thou Healer of wounds; come, Thou Upholder of the falling. Thou Lifter-up of the fallen; come, Thou Teacher of the Humble, Thou Destroyer of the proud; come, Thou Friend of the Friendless, Hope of the hopeless, Consoler of the sorrowful, Haven of the weary, Physician of the Sick; come, Thou Glory of the living, Only Salvation of the dying! Come, O most holy, thrice holy, HOLY GHOST, come, and have pity on me; anoint and bless me; direct me and defend me; strengthen me, and comfort me; confirm me, and gladden me; fit me for Thyself; and, having made me fit, dwell in me for ever: and grant that my littleness may be acceptable to Thy Greatness, my weakness to Thy Strength, according to the multitude of Thy compassion; through JESUS CHRIST our SAVIOUR, Who with the FATHER liveth and reigneth in Thy Unity for ever and ever. Amen.

When the Bishop lays his hands upon you, bow humbly to receive the Holy Spirit with the abundance of His Grace, and repeat the following prayers.

Come, O HOLY SPIRIT, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Come, O Divine Spirit, take full possession of my heart, and kindle in it the fire of Thy Divine Love.

Enter into my soul and abide there for ever, to be my light, my guide, and my strength.

Come, O HOLY GHOST, with all Thy gifts, and fill my soul; enlighten, direct, and conduct me in all my ways. Strengthen me against all the assaults of self-love; remove from me all vicious shame, and inspire me with Christian courage.

Oh! grant, that I may make the Gospel the rule of my life. Preserve me from the corruption of sin, and from the evil maxims of the world. Give me grace, O GOD, to do Thy will in all things. Enlighten my eyes, O LORD! that I may never sleep in death.

Oh! may I never forget the obligations I am under by being enlisted a disciple of the Cross, in Confirmation.

Oh! grant that I may ever have before my eyes the duties thereof, and that I may live henceforth according to the spirit of a true and perfect Christian.

AFTER CONFIRMATION.

4. *Prayer for the Twelve Fruits of the Holy Spirit.*

O HOLY SPIRIT, Eternal Love of the FATHER and the SON, vouchsafe to grant me the *fruit of Love*, that I may love Thee above all things, and my neighbour as myself: the *fruit of Joy*, that I may be filled with holy consolation: the *fruit of Peace*, which may produce in me tranquillity of soul: the *fruit of Long-suffering*, that I may not be discouraged by delays: the *fruit of Gentleness*, that I may be kind and compassionate to all men: the *fruit of Goodness*, to make me benevolent towards all men: the *fruit of Faith*, that I may steadfastly believe the Word of GOD, and walk in it: the *fruit of Meekness*, that I may subdue the risings of evil temper, and bear equally all that is disagreeable in my neighbour: the *fruit of Patience*, that I may meekly bear all that disturbs the peace of my soul, and is opposed to my own will: the *fruit of Modesty*, that I may govern my body, and be holy in all my thoughts, and watchful in my words: the *fruit of Temperance*, that using Thy creatures to Thy glory, I may keep my body in subjection: the *fruit of Chastity*, that I may preserve my body in the sanctity which becomes Thy Temple, so that having kept my heart pure on earth, I may be worthy to see Thee for ever in the mansions of glory, through JESUS CHRIST. Amen.

An Act of Consecration to God. O Divine Spirit, Who by a pure act of Thy infinite goodness and mercy, givest Thyself wholly to me, in spite of my unworthiness, how could I be so ungrateful as not to give myself wholly to Thee? No,

O my GOD, it shall not be thus : accept, I pray Thee, the offering that I make to Thee of all that I am. I consecrate to Thee my mind with all its thoughts, my soul with all its powers, my heart with all its affections : Thou shalt be henceforth the GOD of my heart, and mine heritage for ever. Perfect, O Divine Spirit, what Thou hast begun in me, strengthen the holy affections with which Thou hast inspired me, and grant that I may ever burn with the sacred fire of Thy love.

An Act of Promise. O HOLY SPIRIT, the glorious quality of perfect Christian with which Thou hast been pleased to bless me, is a fresh motive for binding me to practise still more faithfully the maxims of the Gospel. The name of Christian had already imposed this obligation upon me ; but that of complete Christian renders it still more binding upon me. Being a child of GOD, a disciple of JESUS CHRIST, the Temple of the HOLY GHOST, I must no longer acknowledge or consult any other law than that of the Gospel. Let the world strive as much as it will to dazzle me by its vanities, to corrupt me by its false maxims ; let the flesh make me feel its fatal enticements ; let the devil employ all his arts, all his violence to destroy me ; yet with Thy mighty aid I shall triumph over all the snares that these enemies of my salvation lay for me. I will consult, I will listen to, I will follow the precepts of the Gospel only : and that I may learn to know Thee more and more, I will continue to attend to what I have been taught from my early years ; I resolve by the grace of GOD to attend the services of the Church with punctuality and modesty, and always to maintain by a Christian and regular life, the Character of a perfect Christian, through JESUS CHRIST.

An Act of Supplication. O HOLY SPIRIT, blest as I am with Thy Divine Presence, and laden with Thy gifts, I come to Thee with confidence, beseeching Thee to preserve to me the abundance of the graces that Thou hast vouchsafed to bestow upon me. It is a most precious treasure, but I bear it in a very fragile earthen vessel ; but for Thy goodness I should never have received these great blessings ; without Thy powerful protection, I am every instant exposed to the danger of losing them. O Spirit of Might, strengthen my weakness, and grant that Thy grace may dwell in me, so that

the sacred character which Thou hast imprinted upon my soul, may remain during my life, and through all eternity Amen.

In this spirit *every* Christian ought to live after he is confirmed; for to this he is solemnly bound. Although weakness, cowardice, and human respect may be somewhat excused in such as have not been confirmed, there is no excuse for those who have. For the great end of this holy ordinance is to strengthen us to resist the snares and power of the world, the flesh, and the devil; to take from us all fear of men, to enable us openly to confess and obey the Gospel of CHRIST, to have JESUS only for our Master, and to engage in no other service but His. The Apostles were timid and weak before they received the HOLY GHOST, but after His descent they boldly preached the Gospel, and braved all the scorn and persecutions of the world. Consider then, and remember that you have been signed with the sign of the Cross, to fight under CHRIST's banner against the false maxims and evil customs of the world; by resisting the evil inclinations and passions of the flesh, and all the temptations and suggestions of the devil. This is the glorious warfare in which you are engaged, and in which you will be comforted, strengthened, and sanctified by the HOLY SPIRIT. If you would be perfect Christians, you must follow CHRIST, despise the world, and scorn to be a slave to its opinions, its promises, or threats, love goodness, and hate all sin.

Take heed, therefore, dear children, that you do not grieve the HOLY SPIRIT, and force Him to forsake you, and leave you to yourself. The way to prevent this will be to beg GOD, every morning and evening, to keep you from all wilful sin, and often through the day invoke His help, (as at page 378.)

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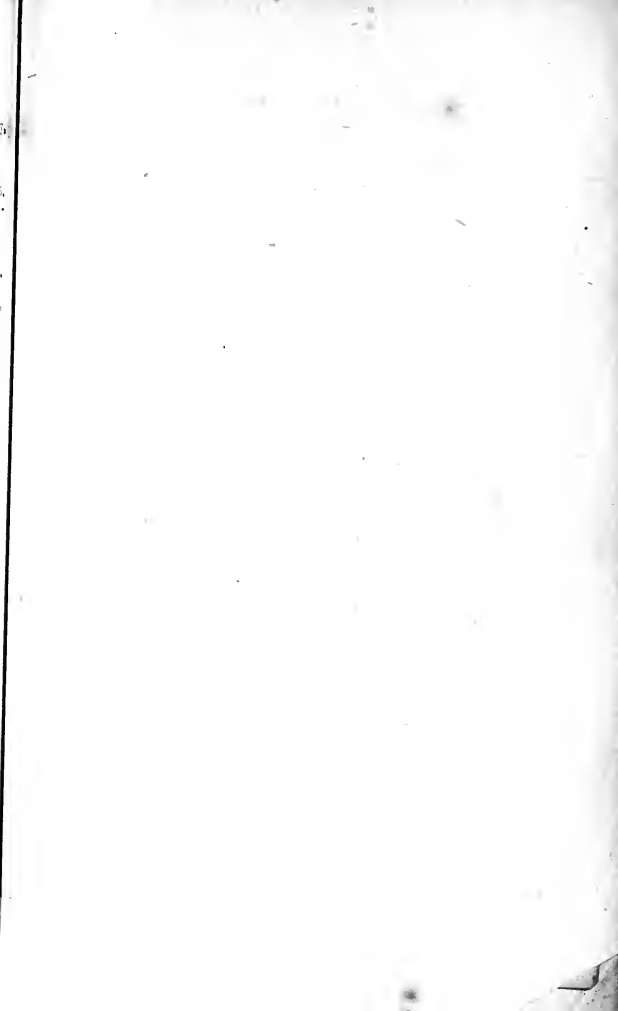
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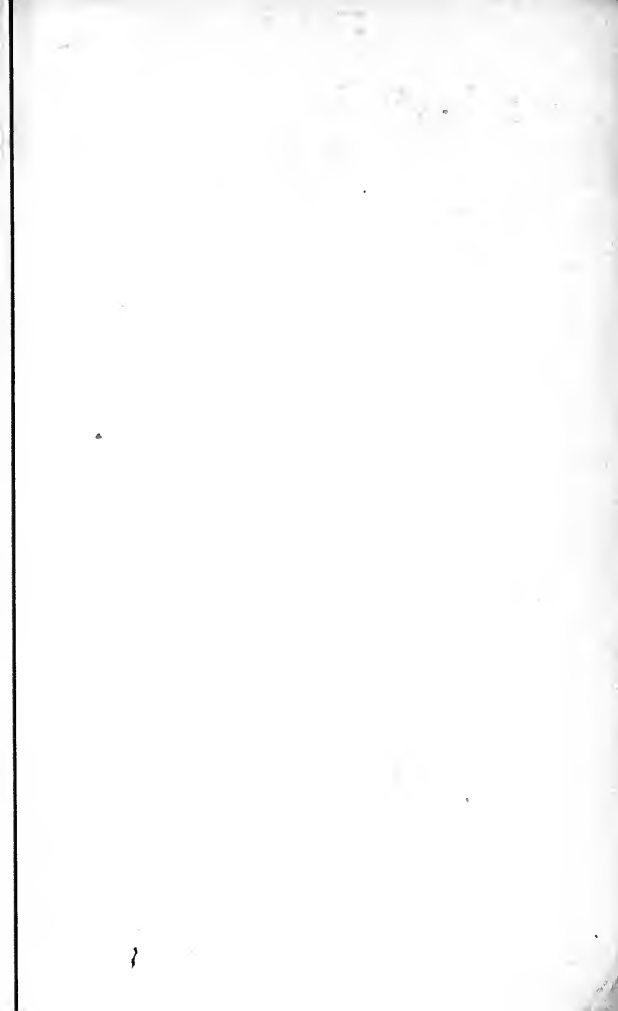
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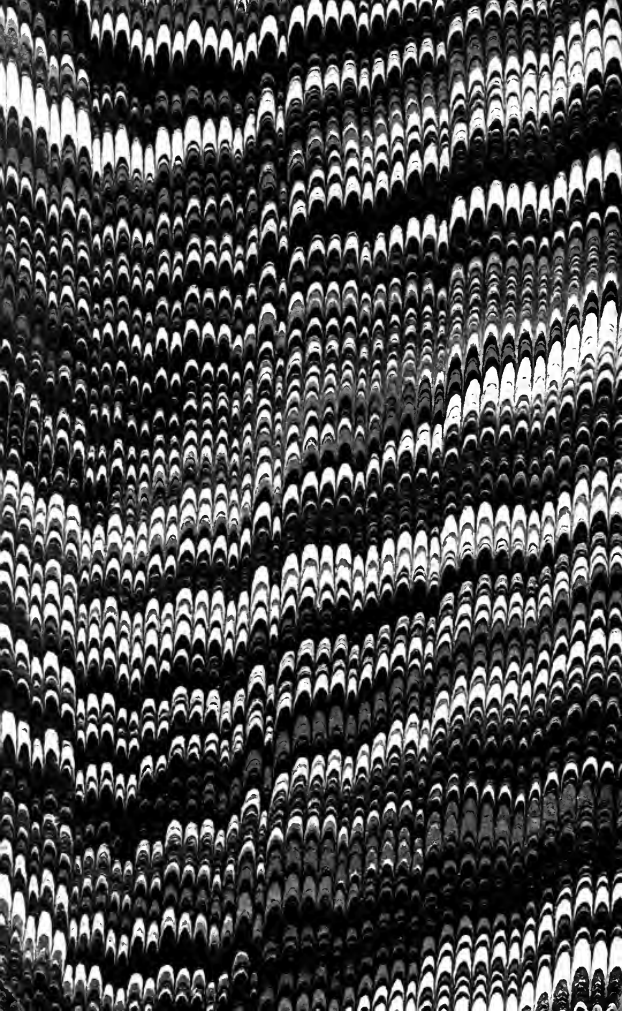
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